

# THE HARVARD ORIENTAL SERIES



HARVARD

ORIENTAL SERIES

EDITED

*WITH THE CO-OPERATION OF VARIOUS SCHOLARS*

BY

CHARLES ROCKWELL LANMAN

PROFESSOR OF SANSKRIT IN HARVARD UNIVERSITY

VOLUME II.

CAMBRIDGE, MASSACHUSETTS  
The Harvard University Press

1943

**REFERENCE**  
Not to be lent out

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THE

# SĀṂKHYA-PRAVACANA-BHĀṢYA

OR

COMMENTARY ON THE EXPOSITION OF  
THE SĀṂKHYA PHILOSOPHY

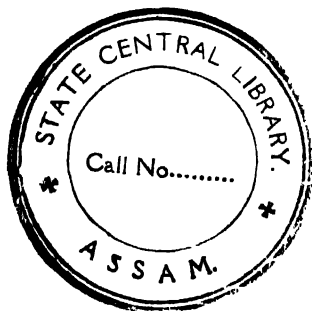
BY

VIJÑĀNABHIKṢU

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CAMBRIDGE, MASSACHUSETTS  
**The Harvard University Press**  
1943

*Second Printing*

**PRINTED AT THE HARVARD UNIVERSITY PRINTING OFFICE  
CAMBRIDGE, MASSACHUSETTS, U.S.A.**



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## PREFACE.

THE Sūtras or Aphorisms of the Sāṅkhya Philosophy are ascribed by the Hindus to Kapila and are called *Sāṅkhya-pravacana* or 'Exposition of the Sāṅkhya Philosophy.' Viśāṇabhikṣu's explanation of these Sūtras is called *Sāṅkhya-pravacana-bhāṣya*<sup>1</sup> or Commentary on the Exposition of the Sāṅkhya Philosophy.' Of Kapila, the reputed author of the Sūtras, we have no certain knowledge whatever. On the other hand, it is highly probable that the Sūtras themselves are to be referred to a date as late as about 1400 A.D. Viśāṇabhikṣu's commentary was written somewhat after 1550 A.D. But it is not necessary to speak at length in this place upon the history of the literature of the system, inasmuch as these matters have been exhaustively treated by me in a special work entitled 'Die Sāṅkhya Philosophie. Eine Darstellung des indischen Rationalismus nach den Quellen' (Leipzig, H. Haessel, 1894). For the convenience of American students, reference may also be made to my article 'Sāṅkhya' in Johnson's Universal Cyclopædia, vol. vii.

Of the commentary, the first printed edition<sup>2</sup> is the octavo issued at Serampore in 1821. The Sūtras, with illustrative extracts from the commentaries, were published in Sanskrit and English by James R. Ballantyne (three parts, Allahabad, 1852-56). Under the modest appellation of an "amended reprint," these parts were republished<sup>3</sup> by Dr. Fitzedward Hall, whose name, however, is to be gathered only from the initials, "F. H.," and part of the date, "Marlesford, Suffolk," appended to the "Advertisement." This work is to be especially com-

<sup>1</sup> For the sake of bibliographers and library cataloguers, it may be observed that the Commentary or Bhāṣya proper (that is, the portions in the smaller type in the subjoined text) incidentally "includes" — so to speak — the Aphorisms or Sūtras (the portions printed in the larger type).

<sup>2</sup> The title reads : *Kapilā-'cāryya-praṇītā-'dhyātma-vidyā-pratipādaka-sūtra-samūhā-'tmaka-sāṅkhya-pravacana-nāma-granthaḥ | tad-bhāṣyaṃ Viśāṇā-'cāryya-racitaṃ sāṅkhya-pravacana-bhāṣyam | grāmaṃ mudritaṃ abhūt | gaṇa 1821 |* [Copies in the British Museum and Harvard College Library.]

<sup>3</sup> The Sāṅkhya Aphorisms of Kapila, with illustrative Extracts from the Commentaries. Translated by James R. Ballantyne. Third Edition, London, 1886.

mended to American students as an introduction to the study of the subject. The first scholarly edition<sup>1</sup> of the Bhāṣya was issued by Dr. Hall in the Bibliotheca Indica, with a valuable introduction and critical appendix. Jībānanda Vidyāsāgara's reprint of it (without the critical apparatus), published at Calcutta in 1872, is absolutely worthless. A German translation<sup>2</sup> was issued by me in 1889. In the preface thereto, I expressed the hope that I might ere long have an opportunity to publish a new edition of the original text. And if I may venture to hope that my other Sāṅkhya studies have borne any fruit, such an edition is not uncalled for, especially since Dr. Hall's edition has long been out of print.

This edition, like my translation, is of course based upon Dr. Hall's edition and the critical apparatus (*pāthā-'ntara-sūci-patram*) thereto appended. The numerous misprints and errors of his text which the editor himself has corrected in the *śuddhi-patram* will not be reckoned to the discredit of Dr. Hall's scholarship by any one who knows aught of the practical difficulties of printing in India in the fifties. A good manuscript, loaned to me by the lamented Dr. Bhagvanlāl Indrajī, of Bombay, has been of great service in the establishment of the text. And, inasmuch as a thorough comprehension of the contents of such a text as this is the most necessary preliminary to the work of editing it, I am glad to mention here with grateful acknowledgments my indebtedness to my excellent Pandit, Bhāgavatāchārya, of Benares, with whom I made a critical study of the whole work, and to the other Brahmans whom I could consult occasionally. As I have already given, in the notes to my German translation of this work, an account of the differing readings adopted by me, I deem it superfluous to add a formal critical apparatus; and have accordingly restricted myself to a summary registration — below, in Appendix I., pages 165 ff. — of the differences between this edition and Dr. Hall's.

A word by way of calling attention to the three other Appendices. The second Appendix is an index of the notable words of Vijñānabhikṣu's commentary. The third gives the sources of his quotations from Scripture (*śruti*) and Tradition (*smṛti*), following the order in which they are cited in the text. The fourth Appendix was suggested and indeed also made by Professor Lanman. It is constructed simply by reversing the third

<sup>1</sup> The *Sāṅkhya-pravachana-bhāṣya*, a Commentary on the Aphorisms of the Hindu atheistic Philosophy; by Vijnāna Bhikshu. Calcutta, 1856.

<sup>2</sup> *Sāṅkhya-pravachana-bhāṣya*, Vijñānabhikṣu's Commentar zu den Sāṅkhyasūtras. Aus dem Sanskrit übersetzt und mit Anmerkungen versehen. Leipzig, 1889.

Appendix and grouping the citations according to their sources. It is useful as showing the relative importance attached by the author to any given work taken by him as an authority, or at least the relative frequency with which he cites that work ; and it can hardly fail to be of service to the student of the Upanishads for example, who may learn by this, and by similar indexes so far as they exist, the history and the application of the Upanishad doctrines in the establishment of the systems.

In order to facilitate the study of the work, I have made ample use of punctuation and have not scorned the aid of hyphens to indicate the resolution of compound words. The special attention of the students of the work is directed to my use of quotation-marks : 1. Quotations which are adduced by Viññānabhikṣu from authoritative texts for the sake of confirming his own views are enclosed in the ordinary double quotation-marks (" "); 2. Objections and questions which are represented by Viññānabhikṣu as raised by an imaginary opponent, and also passages which contain rejected opinions, are enclosed in double angular quotation-marks (◁ ▷); 3. Other sentences quoted in direct form are enclosed in single angular quotation-marks (◁ ▷).

Coming now to the questions that concern the Sāṅkhya system in general, I must refer the reader to the work cited above, 'Die Sāṅkhya Philosophie.' In this place I restrict myself to the discussion of such matters as are necessary for the understanding, in particular, of Viññānabhikṣu's philosophical point of view. Even in the Sāṅkhya Sūtras themselves—which, as hinted above, I hold to be a modern product of about half a millennium ago—the Sāṅkhya doctrine no longer appears in its original unadulterated form ; for they seek to explain away the points of discrepancy between themselves on the one hand and the teachings of the Upanishads and the Vedānta on the other. In particular, the author of the Sūtras is at great pains to furnish proof of the utterly impossible thesis that the teachings of the Sāṅkhya system are not in irreconcilable contradiction with the doctrine of a personal God, with the doctrine of the all-embracing unity of Brahman, with the doctrine of the nature of Brahman as bliss (*ānanda*), and with the doctrine of the attainment of the highest aim in the heavenly world. See i. 96, 154 ; v. 64, 68, 110 ; vi. 51, 58, 59. Indeed, the Sāṅkhya Sūtras show easily recognizable results of Vedāntic influence in many places : most plainly perhaps at iv. 3, which is a word-for-word repetition of the Vedānta-sūtra iv. 1. 1 ; and at v. 116, where the Vedāntic technical term *brahma-rūpatā* is used instead of the proper Sāṅkhya expression.

In still larger measure do Vedāntic influences manifest themselves in Vijñānabhikṣu's commentary on the Sūtras, which is, as stated above, about a century and a half later than the Sūtras themselves. Here, as in his other works, Vijñānabhikṣu contends with the utmost determination for the truth of the theistic Vedānta. This is near akin with the Yoga philosophy, and is held by Vijñānabhikṣu to be the ancient, original, and genuine Vedānta, while the doctrines of the non-duality of Brahman and of the cosmic illusion are pronounced by him to be modern falsifications. Indeed, the adherents of the genuine Vedānta are called by him "Pseudo-Vedāntists" and "masked Buddhists" (*vedānti-brūva, prachanna-buddha*, i. 22, etc.).

Vijñānabhikṣu's point of view has already been set forth by A. E. Gough in 'The Philosophy of the Upanishads,' pages 259 and 260. Gough shows the utter baselessness of the exposition which Vijñānabhikṣu gives of the contents of the Upanishads and of the relations of the philosophic systems to one another. Gough's main points, however, admit in part of more precise statement and in part of supplementation. In order to bridge over the chasm between the Sāṅkhya system and his own theism (which he is pleased to style Vedāntic), Vijñānabhikṣu resorts to the strangest means to do away with one of the fundamental doctrines of the genuine Sāṅkhya, which is the denial of God. In the introduction to his commentary and in various other places he intimates that the atheism of the Sāṅkhyans is not to be taken seriously, and that the doctrine was set up merely to encourage among men an indifference to the attainment of the dignity of a god, on the ground that the belief in God and the desire to raise one's self in future existences to the rank of a god would be, according to Sāṅkhya opinion, a hindrance to the practice of the "discriminating understanding." And again, he intimates that the denial of God is after all only a concession to current views, or also a "bold assertion" (*prāuḍha-vāda, prāuḍhi-vāda*); and finally he gets hold of a monstrous idea, which he finds in the Padma Purāṇa, that this doctrine of atheism was set up in order to close to evil men the way to the knowledge of the truth. In no way could Vijñānabhikṣu have betrayed more clearly the embarrassment of his own position as regards this fundamental dogma of the Sāṅkhya system than by his accumulation of impossible motives which he imputes to the Sāṅkhyans. Having thus after his fashion expunged atheism from the system, he no longer hesitates to import into it his own theism (for example, at the end of his comments on i. 122); and when, later on, he is under the necessity of discussing the proofs which are brought in Sūtras v. 2 to v. 12 against

the existence of God, he discusses them indeed in an appropriate manner; but takes back, in an appendix to his comment on v. 12, all the explanations that he has given on the foregoing pages.

There are yet two other actual contradictions which Vijñānabhikṣu is at pains after his fashion to reconcile. First, the Upanishads teach the doctrine of the non-duality of Brahman, of Brahman as One-in-all and All-in-one: the Sāṅkhya on the other hand teaches the plurality of individual souls. These two views, according to our author, are not incompatible: for, says he (comment on vi. 66), the word Brahman designates the totality of souls as devoid of qualities; and, if Scripture speaks of an absence of difference or of a unity of souls, by this, he affirms (comment on the last stanza of the introduction, comment on v. 61, and elsewhere), is intended simply an absence of *difference of kind*! He maintains that the original Vedānta (that is, the Vedānta as Vijñānabhikṣu or his sect would make it out to be), assumes, as does in fact the Sāṅkhya, an infinite plurality of individual souls. And just as Vijñānabhikṣu does away with the Upanishad doctrine of the unity of souls, so also does he explain away the doctrine of absolute monism. In connection with Sūtra v. 64 he says: this monism of Scripture is something which is cut and dried for the simple-minded man who attains not to the "discriminating understanding;" although, indeed, elsewhere (*e.g.*, comment on v. 65 and vi. 52) he expresses the opinion that the monism of Scripture intends merely the "absence of separation in space" of souls and matter, and is therefore in this respect also not discrepant with the Sāṅkhya system, according to which both souls and matter are all-pervasive.

The second point concerns the Upanishad doctrine of the illusory nature (*māyā*) of the world of phenomena and the Sāṅkhya doctrine of the reality of matter (*prakṛti*). Even this contradiction our author clears away by an appeal to what he calls "original Vedānta," which teaches, as he avers, the reality of the world. Some kindred spirit had already identified the *māyā* of the Vedānta with the *prakṛti* of the Sāṅkhya, namely in the Ṣvetāśvatara Upanishad, iv. 10; and accordingly our commentator does not scruple to make the most of this identification as a scriptural one; and repeats in divers places of his work (*e.g.*, at i. 26, 69) the explanation that by *māyā* in Scripture is meant nought else than real matter.

In view of all this we can hardly be surprised to find that Vijñānabhikṣu mixes up many other heterogeneous matters, and even quite effaces the individuality of the several philosophical systems. Indeed, he maintains that all the six orthodox systems contain *in their principal*

*dogmas* the absolute truth. And it is a significant fact that in his argumentations he is quite ready to attribute to the Purāṇas and other apocryphal works the same authority as that which he ascribes to the oldest Upanishads.

Nevertheless, in spite of all the false assumptions and the errors of which Vijñānabhikṣu is undoubtedly guilty, his Commentary on the Sāṅkhya Sūtras must be declared to be not only the fullest source that we have for a knowledge of the Sāṅkhya system, but also one of the most important of such sources. And although all such explanations of Vijñānabhikṣu as are falsely colored by his own individual convictions must of course remain unnoticed in a systematic exposition of the genuine Sāṅkhya philosophy, it is nevertheless true that the Sāṅkhya-pravacana-bhāṣya is after all the one and only work which instructs us concerning many particulars of the doctrines of what is in my estimation the most significant system of philosophy that India has produced.

The proof-sheets of this volume as I received them from Professor Lanman were already so free from errors that it was only here and there that I succeeded in detecting an isolated misprint. I hope and trust accordingly that the present edition will prove to be one of the nearest approaches to absolute correctness to be found among printed Sanskrit texts. If this turns out to be the case, the result is to be ascribed chiefly to the unselfish assistance which Professor Lanman has rendered me in the proof-reading, and for which my most hearty thanks are due to him.

RICHARD GARBE.

KONIGSBERG IN PRUSSIA,  
April, 1895.

As this work is printed from electrotype plates, it will be very easy to remove from the plates, for a second impression, any errors that may be observed in this first impression.

All scholars who use this book are therefore requested to send notice of any misprints to C. E. LANMAN, Cambridge, Massachusetts, United States of America.



## Çri-Gaṇeṣāya namaḥ !

“eko 'dvitīya” iti veda-vacāṁsi punisi  
sarvā-'bhimāna-vinivartanato 'sya muktyāi  
vāidharmya-lakṣaṇa-bhidā-viraham vadanti,  
nā 'khaṇḍatām kha iva, dharmā-ṣatā-'virodhāt.

tasya ṣrutasya mananā-'rtham atho 'padeṣṭum  
sad-yukti-jālam iha sāmkyha-kṛd āvir-āsīt,  
Nārāyaṇaḥ Kapila-mūrtir, aṣeṣa-duḥkha-  
hānāya jīva-nivahasya. namo 'stu tasmāi !

nāno-'pādhiṣu yan nānā-rūpam bhāty analā-'rka-vat,  
tat samam sarva-bhūteṣu cit-sāmānyam upāśmahe.

īṣvarā-'nīṣvaratvā-'di cid-eka-rasa-vastuni  
vimūḍhā yatra paṇyanti, tad asmi paramam mahāḥ.  
kalā-'rka-bhakṣitam sāmkyha-ṣāstram jñāna-sudhākaram  
kalā-'vaṣiṣṭam bhūyo 'pi pūrayiṣye vaco-'mṛtāih.  
cid-acid-granthi-bhedena mocayiṣye cito 'pi ca ;  
sāmkyha-bhāṣya-miṣeṇā 'smūn prīyatām mokṣa-do Hariḥ !  
“tat tvam eva, tvam evāi 'tad” evam ṣruti-ṣato-'ditam  
sarvā-'tmanām avāidharmyam ṣāstrasyā 'syāi 'va gocarāḥ.

“ātmā vā are draṣṭavyaḥ ṣrotavyo mantavyo nididhyāsitavya” ity-ādi-  
ṣrutiṣu parama-puruṣārtha-sādhanaśyā 'tma-sākṣātkārasya hetutayā ṣrav-  
aṇā-'di-trayaṁ vihitam. tatra ṣravaṇā-'dāv upāyā-'kāṅkṣāyām smaryate:

“ṣrotavyaḥ ṣruti-vākyebhyo mantavyaḥ co 'papattibhiḥ  
matvā ca satatam dhyeya, ete darṣana-hetava” iti.

dhyeyo yoga-ṣāstra-prakāreṇa 'ti ṣeṣaḥ. tatra ṣrutibhyaḥ ṣruteṣu puruṣ-  
ārtha-tad-dhetu-jñāna-tad-viṣayā-'tma-svarūpā-'diṣu ṣruty-avirodhinīr upa-  
pattih Ṣaḍadhyāyī-rūpeṇa viveka-ṣāstreṇa Kapila-mūrtir Bhagavān upa-  
dideṣa. «nanu nyāya-vāiṣeṣikābhyām apy eteṣv artheṣu nyāyaḥ pradarṣita  
iti tābhyām asya gatārthatvam ; saguṇa-nirgunatvā-'di-viruddha-rūpāir  
ātma-sādhakatayā tad-yuktibhir atratya-yuktinām virodheno 'bhayor eva  
durghaṭam prāmānyam» iti. mām 'vam ! vyāvahārika-pāramārthika-rūpa-  
viṣaya-bhedena gatārthatva-virodhayor abhāvāt. nyāya-vāiṣeṣikābhyām  
hi sukhi-duḥkhy-ādy-anuvādato dehā-'di-mātra-vivekenā 'tmā prathamā-  
bhūmikāyām anumāpitaḥ ; ekadā para-sūkṣme praveṣā-'sambhavāt. tadīyam  
ca jñānam dehā-'dy-ātmatā-nirasanena vyāvahārikam tattva-jñānam bhavaty

eva; yathā puruṣe sthānu-bhrama-nirāsakatayā kara-carapā-di-mattva-jñānam vyavahāratas tattva-jñānam, tadvat. ata eva

“ prakṛter guṇa-sammūḍhāḥ sajjante guṇa-karmasu ;  
tāu akṛtsna-vido mandāu kṛtsnavin na vicālaye ”

- 6 iti Gītāyām kartṛtvā-bhimāninas tārīkasyā 'kṛtsna-vittvam eva kṛtsna-vit  
sāmkhyā-peksayo 'ktaṁ, na tu sarvathāi 'vā 'jñatvam iti. tathā tadyam  
api jñānam apara-vāirāgya-dvārā paramparayā mokṣa-sādhanam bhavaty  
eve 'ti; taj-jñānā-peksayā 'pi ca sāmkhya-jñānam eva pāramārthikam para-  
vāirāgya-dvārā sūksmān mokṣa-sādhanam ca bhavati; ukta-Gītā-vākyenā  
10 'tmā-kartṛtvajñasyāi 'va kṛtsna-vittva-siddheḥ; “ tīrṇo hi tadā bhavati  
hrdayasya cōkān,” “ kāmā-dikam mana eva,” “ sa samānah sann ubhāu  
lokāv anusamcarati, dhyāyati 'va, lelāyati 'va,” “ sa yad atra kimcit  
paçyaty, ananvāgatas tena bhavati ” 'ty-ādi-tāttvika-çruti-çatāiḥ

“ prakṛteḥ kriyamānāni guṇāni karmāni sarvaçaḥ ;

- 15 ahamākāra-vimūḍhā-tmā kartā 'ham iti manyate.”  
“ nirvāṇamaya evā 'yam ātmā jñānamayo 'malah,  
duḥkhā-jñānamayā dharmāḥ; prakṛtes te tu, nā 'tmāna ”

- ity-ādi-tāttvika-smṛti-çatāiḥ ca nyūya-vāiçeṣiko-'kta-jñānasya paramārtha-  
bhūmāu bādhitatvāc ca. na cāi 'tāvata nyāyā-dy-apramāṇyam; vivakṣitā-  
20 'rthe dehā-dy-atirekā-ñçe bādhā-bhāvāt, yat-parāḥ çabdāḥ sa çabdū-rtha  
iti nyāyāt. ātmani sukhā-di-mattvasya loka-siddhatayā tatra pramāṇā-  
'ntarā-napekṣaṇena tad-anāçasyā 'nuvādatvān na çāstra-tātparya-viçaya-  
tvam iti.

- « syād etat. nyāya-vāiçeṣikābhyām atrū 'virodho bhavatu; brahma-  
25 mīmāṃsā-yogābhyām tu virodho 'sty eva; tābhyām nitye-çvara-sādhanād,  
atra ce 'çvarasya pratiçidhyamānatvāt. na cū 'trū 'pi vyāvahārika-pāra-  
mārthika-bhedena seçvara-nirīçvara-vādayor avirodho 'stu; seçvara-vādasyo  
'pāsanū-paratva-sambhavād 'iti vāçyam; vinigamakū-bhāvāt. içvaro hi  
durjñeya iti nirīçvaratvam api loka-vyavahāra-siddham āiçvarya-vāirāgyāyā  
30 'nuvāditum çakyata, ātmanah saguṇatvam iva, na tu kvā 'pi çruty-ādāv  
içvaraḥ sphuṭam pratiçidhyate, yena seçvara-vādasyāi 'va vyāvahārikatvam  
avadhāryete » 'ti. atro 'cyate: atrā 'pi vyavahāra-paramārtha-bhāvenāi  
'va vyavasthā sambhavati ;

“ asatyam apratiçṭham te jagad āhur anīçvaram ”

- 35 ity-ādi-çāstrāir nirīçvara-vādasya ninditatvād asminn eva çāstre vyāvahāri-  
kasyāi 've 'çvara-pratiçedhasyāi 'çvarya-vāirāgyā-dy-artham anuvādatvāu-  
'cityāt. yadi hi lāukāyatika-matā-nusāreṇa nityāi-çvaryaṁ na pratiçi-  
dhyeta, tadā paripūrṇa-nitya-nirdoṣāi-çvarya-darçanena tatra cittā-veçato  
vivekā-bhyāsa-pratibandhaḥ syād iti sāmkhyā-cāryāṇām āçayaḥ. seçvara-

vādasya na kvā 'pi nindā-dikam asti, yeno 'pāsanā-di-paratayā tac chāstraṃ  
sāṃkocyeṭa. yat tu

“nā 'sti sāṃkhya-samaṃ jñānaṃ, nā 'sti yoga-samam balam.  
atra te saṃçayo mā bhūj, jñānaṃ sāṃkhyam param matam”

ity-ādi vākyam, tad vivekā-ṅga eva sāṃkhya-jñānasya darçanā-ntarebhya 5  
utkarṣam pratipādayati, na tv içvara-pratiṣedhā-ṅge 'pi. tathā Parāçarā-  
'dy-akhila-çiṣṭa-saṃvādād api seçvara-vādasyāi 'va pāramārthikatvam ava-  
dhāryate. api ca

“Akṣapāda-praṇīte ca Kāṇāde sāṃkhya-yogayoh  
tyājyaḥ çruti-viruddho 'ṅgaḥ çruty-eka-çaraṇāir nṛbhiḥ. 10  
Jāminiye ca Vāiyāse viruddhā-ṅgo na kaçcana ;  
çrutyā vedā-rtha-vijñāne çruti-pāram gatāu hi tāv”

iti Parāçaro-'papurāṇā-dibhyo 'pi brahma-mīmāṃsāyā içvarā-ṅge bala-  
vattvam. tathā

“nyāya-tantrāny anekāni tāis-tāir uktāni vādidbhiḥ ; 16  
hetv-āgama-sad-ācūrāir yad yuktaṃ, tad upāsyatām”

iti Mokṣadharma-vākyād api Parāçarā-'dy-akhila-çiṣṭa-vyavahāreṇa brahma-  
mīmāṃsā-nyāya-vaiçeṣikā-'dy-ukta içvara-sūdhaka-nyāya eva grāhyo, bala-  
vattvāt, tathā

“yam na paçyanti yogī-ndrāḥ sāṃkhyā api maheçvaram 20  
anādi-nidhanam brahma, tam eva çaraṇam vraje”

'ty-ādi-Kāurmā-'di-vākyāiḥ sāṃkhyānām içvarā-jñānasyāi 'va Nārāyaṇā-  
'dinā proktatvāc ca.

kim ca brahma-mīmāṃsāyā içvara eva mukhyo viṣaya upakramā-'dibhir  
avadhṛtaḥ. tatrā 'ṅge tasya bādhe çāstrasyāi 'vā 'prāmāṇyam syād, yat 25  
paraḥ çabdaḥ sa çabdā-rtha iti nyāyāt. sāṃkhya-çāstrasya tu puruṣārtha-  
tat-sādhana-prakṛti-puruṣa-vivekā eva mukhyo viṣaya itī 'çvara-pratiṣedhā-  
'ṅga-bādhe 'pi nā 'prāmāṇyam, yat-paraḥ çabdaḥ sa çabdā-rtha iti nyāyāt.  
ataḥ sāvakāçatayā sāṃkhyam eve 'çvara-pratiṣedhā-ṅge durbalam iti. na  
ca «brahma-mīmāṃsāyām apī 'çvara eva mukhyo viṣayo, na tu nityāi-30  
'çvāyam» iti vaktum çakyate ; - “smṛty-anavakāça-doṣa-prasaṅga”-rūpa-  
pūrvapakṣasyā 'nupapattiyā nityāi-'çvārya-viçiṣṭatvenāi 'va brahma-mīmāṃ-  
sā-viṣayatvā-'vadhāraṇāt. brahma-çabdasya para-brahmany eva mukhya-  
tayā tu “athā 'taḥ para-brahma-jijñāse” 'ti na sūtritam iti. etena sāṃkhya-  
virodhād brahma-yoga-darçanayoh kārye-'çvara-paratvam api na çāṅkanī-35  
yam ; prakṛti-svātantryā-'pattiyā “racanā-nupapatteç ca nā 'numānam”  
ity-ādi-brahma-sūtra-paramparā-nupapatteç ca ; tathā “sa pūrveṣām api  
guruḥ, kālenā 'navacchedād” iti Yoga-sūtra-tadiya-Vyāsa-bhāṣyābhyām

sphuṭam iṣa-nityatā-’vagamāc ce ’ti. tasmād abhyupagama-vāda-prāudhi-vādā-’dināi ’va sām̐khyasya vyāvahārike-’ṣvara-pratiṣedha-paratayā brahma-mīmāṃsā-yogābhyām saha na virodhaḥ. abhyupagama-vādaḥ ca cāstre dr̥ṣṭo, yathā Viṣṇupurāṇe :

5                   “ete bhinna-dr̥ṣṭām, dāityā, vikalpāḥ kathitā mayā,  
                    kṛtvā ’bhyupagamaṁ tatra. sām̐kṣepaḥ ṣṛyātām mama”

’ti. astu vā pāpinām jñāna-pratibandhā-’rtham āstika-dar̥ṣaneṣv apy aṇṇataḥ ṣṛuti-viruddhā-’rtha-vyavasthāpanam. teṣu-teṣv aṇṇeṣv aprāmāṇyaṁ ca ; ṣṛuti-’smṛty-aviruddheṣu tu mukhya-’viṣayeṣu prāmāṇyam asty eva. ata  
10 eva Padmapurāṇe brahma-yoga-dar̥ṣanā-’tiriktānām dar̥ṣanānām nindā ’py upapadyate, yathā tatra Pārvaṭīm prati ’ṣvara-vākyam :

                    “ṣṛṇu, devi, pravakṣyāmi tāmasāni yathā-kramam,  
                    yeṣāṁ ṣṛavaṇa-mātreṇa pātityaṁ jñāninām api.  
                    prathamam hi mayāi ’vo ’ktaṁ cāivam pācupatā-’dikam.

15                   mac-chakty-āveçitāir viprāiḥ samproktāni tataḥ param :  
                    Kaṇādena tu samproktaṁ cāstram vāiṣeṣikam mahat,  
                    Gāutamena tathā nyāyam, sām̐khyam tu Kapilena vāi,  
                    dvi-janmanā Jāimininā pūrvam vedamayā-’rthataḥ  
                    nirīṣvareṇa vādena kṛtam cāstram mahattaram.

20                   Dhiṣaṇena tathā proktaṁ cārvākam ati-garhitam.  
                    dāityānām nāṇā-’rthāya Viṣṇunā Buddha-rūpiṇā  
                    bāuddha-cāstram asat proktaṁ nagna-’nilapaṭā-’dikam.  
                    māyāvādam asac chāstram pracchannam bāuddham eva ca  
                    mayāi ’va kathitam, devi, kalāu brāhmaṇa-rūpiṇū

25                   apārthaṁ ṣṛuti-vākyānām dar̥ṣayaḥ loka-garhitam.  
                    karma-svarūpa-tyājyatvam atra ca pratipādyate,  
                    sarva-karma-paribhṛaṇcūn nāiṣkarmyam tatra co ’cyate.  
                    parātma-jīvayor āikyam mayā ’tra pratipādyate,  
                    brahmaṇo ’sya param rūpaṁ nirguṇam dar̥ṣitam mayā.

30                   sarvasya jagato ’py asya nāṇā-’rtham kalāu yuge  
                    vedā-’rtha-van mahā-cāstram māyāvādam avāidikam  
                    mayāi ’va kathitam, devi, jagatām nāṇa-kāraṇād ” iti.

adhiḥkam tu brahma-mīmāṃsā-bhāṣye prapañcitam asmābhir iti. tasmād āstika-cāstrasya na kasyā ’py aprāmāṇyam virodho vā ; sva-sva-’viṣayeṣu  
35 sarveṣāṁ abād̥hād, avirodhāc ce ’ti. « nanv evam puruṣa-bahutvā-’ñce ’py asya cāstrasyā ’bhyupagama-vādatvam syāt ? » na syāt ; avirodhād, brahma-mīmāṃsāyām apy “aṇṇo nānā-vyapadeçād ” ity-ādi-sūtra-jātāir jīvā-’tma-bahutvasyāi ’va nirṇayāt. sām̐khyā-siddha-puruṣaṇām ātmatvam tu brahma-mīmāṃsāyā bād̥hyata eva ; “ātme ’ti tū ’payantī ” ’ti tat-sūtreṇa paramā-

'tmana eva paramā-rtha-bhūmāv ātmatvā-vadhāraṇāt. tathā 'pi ca sām-  
khyasya nā 'prāmāṇyam; vyāvahārikā-tmano jīvasye 'tara-viveka-jñānasya  
mokṣa-sādhanaṭve vivakṣitā-rthe bādha-bhāvāt. etena ṣruti-smṛti-pra-  
siddhāyor nānātmāi-kātmavayor vyāvahārika-pāramārthika-bhedenā 'vi-  
rodha iti brahma-mīmāṃsāyām prapañcitam asmābhir iti dik. 5

«nanv evam api Tattvasamāsā-khya-sūtrāṇi sahā 'svāḥ Ṣaḍadhyāyāḥ  
pāunaruktyam» iti cen, māi 'vam! sāmksēpa-vistara-rūpeṇo 'bhayor apy  
apāunaruktyāt. ata evā 'syāḥ Ṣaḍadhyāyā yoga-darśanasye 'va Sāṁkhya-  
pravacana-samjñā yuktā. Tattvasamāsā-khyam hi yat sāmksiptam sām-  
khyā-darśanam, tasyāi 'va prakarṣeṇā 'bhyām nirvacanam iti. viśeṣas tv 10  
ayam: yat Ṣaḍadhyāyām Tattvasamāsā-khyo-ktā-rtha-vistara-mātram,  
yoga-darśane tv ābhyām abhyupagama-vāda-pratīṣiddhasye 'ṣvarasya nirū-  
pāṇena nyūnatā-parihāro 'pī 'ti. asya ca sāmkhya-samjñā sāvayā

“sāmkhyaṁ prakurvate cāi 'va prakṛtiṁ ca pracakṣate,  
tattvāni ca catur-viṇṣat; tena sāmkhyaḥ prakīrtitā” 15

ity-ādibhyo Bhāratā-di-vākyebhyaḥ. sāmkhyaḥ samyag-vivekenā 'tma-  
kathanam ity arthaḥ. ataḥ sāmkhya-ṣabdasya yoga-rūḍhatayā

“tat-kāraṇam sāmkhya-yogā-dhigamyam”

ity-ādi-ṣrutiṣu

“eṣā te 'bhīhitā sāmkhye buddhir, yoge tv imām ṣṛṇv” 20

ity-ādi-smṛtiṣu ca sāmkhya-ṣabdena sāmkhya-ṣāstram eva grāhyam, na  
punar arthā-ntaram kalpanīyam iti.

tad idam mokṣa-ṣāstram cikitsā-ṣāstra-vac catur-vyūham. yathā hi  
roga-ārogyam roga-nidānam bhāṣajyam iti catvāro vyūhāḥ samūhāḥ cikitsā-  
ṣāstrasya pratipādyās, tathāi 'va heyam hānam heya-hetur hāno-pāyaḥ ce 25  
'ti catvāro vyūhā mokṣa-ṣāstrasya pratipādyā bhavanti; mumukṣubhir  
jijñāsitatvāt. tatra trividham duḥkham heyam; tad-atyanta-nivṛttir hānam;  
prakṛti-puruṣa-samyoga-dvārā cā 'viveko heya-hetuḥ; viveka-khyātis tu  
hāno-pāya iti. vyūha-ṣabdena cāi 'śam upakaraṇa-saṁgrahaḥ.

tatra cā 'dāu phalātvenā 'bhyarhitam hānam tat-pratīyogi-vidhayāi 'va 30  
ca heyam pratipādayiṣyan ṣāstra-kāraḥ ṣiṣyā-vadhānāya ṣāstrā-rambham  
pratijānīte:

**atha trividha-duḥkhā-tyanta-nivṛttir atyanta-puruṣārthaḥ. 1.**

atha-ṣabdo 'yam uccāraṇa-mātreṇa maṅgala-rūpaḥ. ata eva “maṅgalā-  
'caraṇam ṣiṣṭā-cārād” iti svayam eva pañcamā-dhyāye vakṣyati. arthas 35  
tv atrā 'tha-ṣabdasyā 'dhikāra eva; praṇā-nantaryā-dīnām puruṣārthena  
sahā 'nvayā-sambhavāt; jñānā-dy-ānantaryasya ca sūtrāir eva vakṣya-  
mānatayā tat-pratipādana-vāiyarthyāt; adhikāra-bhinnā-rthatve ṣāstrā-

- 'rambha-pratijñā-dy-alābha-prasaṅgā ca. tasmāt puruṣārthasyo 'pakramo-  
'pasamhāra-darṣanād adhikārā-rthatvam evo 'citam. "tad-ucchittiḥ puru-  
ṣārtha" ity upasamhāro bhaviṣyati 'ti. adhikāraḥ cā 'dhikyena prādhān-  
yena 'rambhaṇam. ārambhaḥ ca yady api sāksaḥ chāstrasyai 'va, tathā 'pi  
5 tad-dvārā cāstrā-rtha-tad-vicārayor api 'ti. tathā ca sādhanā-dy-upakaraṇa-  
sahito yathokta-puruṣārtho 'dhikṛtaḥ, prādhānyena nirūpayitum asmābhiḥ  
prārabdha iti sūtra-vākyā-rthaḥ. trividham ādhyātmikam ādhibhāutikam  
ādhidāivikam ca duḥkham. tatrā 'tmānam sva-samghātam adhikṛtya  
pravṛttam ity ādhyātmikam: cārīram mānasam ca. tatra cārīram vyādhy-  
10 ādy-uttham, mānasam kāmā-dy-uttham. tathā bhūtāni prāṇino 'dhikṛtya  
pravṛttam ity ādhibhāutikam, vyāghra-corā-dy-uttham. devān agni-vāy-  
vādīn adhikṛtya pravṛttam ity ādhidāivikam, dāha-çitā-dy-uttham iti vibhā-  
gaḥ. yady api sarvam eva duḥkham mānasam, tathā 'pi mano-mātra-  
janyatvā-janyatvābhyām mānasatvā-mānasatva-viceṣaḥ. eṣām trividha-  
15 duḥkhanām yā 'tyanta-nivṛttiḥ sthūla-sūkṣma-sādhāraṇyena niḥceṣato  
nivṛttiḥ. so 'tyantaḥ paramaḥ puruṣārthaḥ, puruṣāṇām buddher iṣṭa ity  
avāntara-vākyā-rthaḥ. tatra sthūlam duḥkham vartamānā-vastham, tac  
ca dvitīya-kṣaṇād upari svayam eva naṅkiṣyati; ato na tatra jñānā-peksā;  
atītam tu prāḇ eva naṣṭam iti na tatra sādhanā-peksā 'ti pariṣeṣād anāgatā-  
20 'vastha-sūkṣma-duḥkha-nivṛttiḥ eva puruṣārthatayā prakṛte paryavasyati.  
tathā ca Yoga-sūtram: "heyam duḥkham anāgatam" iti. nivṛttiḥ ca na  
nāḇo, 'pi tv atītā-vasthā; dhvaṇsa-prāgabdhāvayor atītā-nāgatā-vasthā-  
svarūpatvāt; sat-kārya-vādibhir abhāvā-naṅgikārāt. «nanu kadācid apy  
avartamānam anāgataṁ duḥkham aprāmāṇikam; ataḥ kha-puṣpa-nivṛtti-  
25 vat tan-nivṛtter na puruṣārthatvaṁ yuktam» iti. māi 'vam! sarvatra hi  
sva-sva-kārya-janana-çaktir yāvad-dravya-sthāyini 'ti Pātañjale siddham;  
dāhā-di-çakti-çūnyasyā 'gny-ādeḥ kvāpy adarṣanāt. sā ca çaktir anāgatā-  
'vastha-tat-tat-kārya-rūpā; iyam eva co 'pādāna-kāraṇa-svarūpa-yogyate 'ty  
api gīyate. ato yāvac citta-sattā, tāvad evā 'nāgata-duḥkha-sattā 'numīyate;  
30 tan-nivṛttiḥ ca puruṣārtha iti. jīvan-mukti-daçāyām ca prārabdha-karma-  
phalā-tiriktānām duḥkhanām anāgatā-vasthānām bījā-khyānām dāho,  
videha-kāivalye tu cittena saha vināça ity avāntara-viceṣaḥ. bīja-dāhaḥ cā  
'vidyā-sahakārya-uccheda-mātram; jñānasyā 'vidyā-mātro-chedakatvasya  
loke siddhatvāt. ata eva cittena sahāi 'va duḥkhasya nāçaḥ; jñānasya  
35 sāksād duḥkhā-di-nāçakatve pramāṇā-bhāvād iti.

«nanu tathā 'pi duḥkha-nivṛttiḥ na puruṣārthaḥ sambhavati; duḥ-  
khasya citta-dharmatvena puruṣe tan-nivṛtṭy-asambhavāt; duḥkha-nivṛtti-  
çabdasya duḥkhā-nutpādā-rthakatve 'pi puruṣe tasya nitya-siddhatvāt.  
yat tu <kaṇṭha-cāmīkara-vat siddhe 'py asiddhatva-bhramāt puruṣārthatā  
40 syād> iti, tan na; evam api pumān nirduḥkha iti çravaṇa-manano-ttaram  
duḥkha-hānā-rtham nididhyāsanā-dāu pravṛtṭy-anupapatteḥ. bahv-āyāsa-

sādhye hy upāye phala-ñiṣṭhāyād eva pravṛttir bhavati; prakṛte tu ṣṛavāṇa-mananābhyāṃ siddhatva-jñānān nā 'prāmānya-jñānā'-nāskanditaḥ phalasyā 'siddhatva-ñiṣṭhāyā' 'stī' 'ti. kim ca bhavatu kadācid bhramā-'dinā puruṣe- 'cchā-ṣiṣyatvaṃ duḥkhā-'bhāvasya; ṣṛutis tu moha-nāṣiṇī katham siddhasya phalatvaṃ pratipādayet: "taratī ṣṛokam ātma-vid," "vidvān harṣa- ṣṛokāu jahāti" 'ty-ādir' itī?

atro 'cyate: "na nitya-ṣuddha-buddha-mukta-svabhāvasya tad-yogas tad-yogād rta" iti heya-hetv-avadhāraka-sūtrenāi 'vā 'yam pūrva-pakṣaḥ samādhāsyate. tathā hi, pratibimba-rūpeṇa puruṣe 'pi sukha-duḥkhe staḥ; anyathā tayoḥ bhogyatvā-'nupapatteḥ. sukhā-'di-grahaṇaṃ hi bhogo, 10 grahaṇaṃ ca tad-ākārātā. sā ca kṛtastha-citāu buddher arthā-'kāra-vat parināmo na sambhavatī 'ty agatyā pratibimba-svarūpatāyām eva pary-avasyati. ayam eva buddhi-vṛttī-pratibimbo "vṛttī-sārūpyam itaratṛ" 'ti Yoga-sūtreṇa 'ktaḥ. "sattve tu tapyamāne tad-ākārā-'nurodhī puruṣo 'py anu-tapyata iva dṛṣyata" iti Yoga-bhāṣye ca tad-ākārā-'nurodha-ṣabdena 15 viṣiṣyāi 'va tāpā-'di-duḥkhasya pratibimba uktaḥ. ata eva ca puruṣasya buddhi-vṛtty-uparāge sphaṭikam dṛṣṭāntam sūtra-kāro vakṣyati "kusuma-vac ca maṇir" iti. vedāntibhir api cetane 'dhyastatayāi 'va dṛṣya-bhānam ucyate; sa cā 'dhyāsaḥ pratibimbaṃ vinā na ghaṭeta; jñāna-mātrasyā 'dhyāsatva ātmāṣrayāt: adhyāśaj jñānaṃ, jñānaṃ eva cā 'dhyāsa iti. tad 20 etat smaryate 'pi:

"tasmiñ cid darpaṇe sphāre samastā vastu-dṛṣṭayaḥ;  
imās tāḥ pratibimbanti, sarasī 'va tāṭa-drumā" iti.

atra hi dṛṣṭi-ṣabdo buddhi-vṛttī-sāmānya-paro, yukti-sāmyāt. pratibimbaḥ ca tat-tad-upādhiṣu bimbā-'kāraḥ citta-parināma iti. tasmāt pratibimba- 25 rūpeṇa puruṣe duḥkha-sambandho bhogā-'khyo 'sti. ata tenāi 'va rūpeṇa tan-nivṛtteḥ puruṣārthatvaṃ yuktam. ata eva duḥkham mā bhuñjīye 'ti prārthanā 'py ā-pāmaraṃ dṛṣyate. tac ca duḥkha-bhoga-nivṛtteḥ puru-ṣārthatvaṃ anya-ṣeṣatayā na sambhavatī 'ti sāi 'va svataḥ puruṣārthaḥ; duḥkha-nivṛttis tu kaṇṭakā-'di-nivṛtti-vat tādathyena, na svataḥ puru- 30 ṣārthaḥ. evaṃ sukham api na svataḥ puruṣārthaḥ, kim tu tad-bhoga eva. tad idaṃ duḥkha-bhoga-nivṛtteḥ puruṣārthatvaṃ Yoga-bhāṣye Vyāsa-devāir uktam: "tasmin nivṛtte puruṣaḥ punar idaṃ tāpa-trayaṃ na bhuñkta" iti. ataḥ ṣṛutāv api duḥkha-nivṛtteḥ puruṣārthatvaṃ viṣayatā-sambandhenāi 'va bodhyam. tad etad Yogavārtike prapāñcitam asmābhir iti dik. tad 35 evaṃ anena sūtreṇa vyūha-dvayaṃ saṃkṣepeṇa 'ddiṣṭam, vistaras tv anayoḥ paṣcād bhavite 'ti.

ataḥ param vakṣyamāṇasya hāno-'pāya-vyūhasyā 'kāñkṣā-rthaṃ tad- itareṣāṃ hāno-'pāyatvaṃ pratyāṣaṣṭe sūtra-jātena:

na dr̥ṣṭāt tat-siddhir, nivṛtte 'py anuvṛtti-dar̥ṣanāt. 2.

lāukikād upāyād dhanā-'der atyanta-duḥkha-nivṛtti-siddhir nā 'sti. kutaḥ? dhanā-'dinā duḥkhe nivṛtte paścād dhanā-'di-kṣaye punar api duḥkhā-'nuvṛtti-dar̥ṣanād ity arthaḥ. tathā ca ṣrutih "amṛtatvasya tu nā  
6 'cā 'sti vittene" 'ty-ādih.

« nanv evaṃ dhanā-'dy-arjanasya kuñjara-ṣāuca-vad duḥkhā-'nivartakatve katham tatra pravṛttiḥ? » tatrā 'ha :

prātyahika-kṣut-pratikāra-vat tat-pratikāra-ceṣṭanāt puruṣārthatvam. 3.

10 dr̥ṣṭa-sādhana-janyāyām duḥkha-nivṛttāv atyanta-puruṣārthatvam eva nā 'sti, yathā-katham-cit puruṣārthatvaṃ tv asty eva. kutaḥ? prātyahika-  
kṣya kṣud-duḥkhasya nirākaraṇa-vad eva tena dhanā-'dinā duḥkha-nirākaraṇasya ceṣṭanād anveṣaṇād ity arthaḥ. ato dhanā-'dy-arjane pravṛttir upapadyata iti bhāvaḥ. kuñjara-ṣāuca-'dikam apy āpāta-duḥkha-nivarta-  
15 katayā manda-puruṣārtho bhavaty eve 'ti.

sa ca dr̥ṣṭa-sādhana-jo manda-puruṣārtho vijñāir heya ity āha :

sarvā-'sambhavāt sambhave 'pi sattā-'sambhavād dheyah pramāṇa-kuṣalāih. 4.

sa ca dr̥ṣṭa-sādhana-jo duḥkha-pratikāro duḥkhā-'duḥkha-viveka-ṣāstrā-  
20 'bhijñāir heyo duḥkha-pakṣe nikṣepaṇiyah. kutaḥ? sarvā-'sambhavāt sarva-duḥkheṣu dr̥ṣṭa-sādhanāih pratikāra-'sambhavāt. yatrā 'pi sambhavas, tatrā 'pi pratigraha-pāpā-'dy-uttha-duḥkhā-'vaṣyakatvam āha : sambhave 'pi 'ti ; sambhave 'pi dr̥ṣṭo-'pāya-nāntarīyakā-'di-duḥkha-samparkā-'vaṣyambhāvād ity arthaḥ. tathā ca Yoga-sūtram : "pariṇāma-tāpa-samskāra-  
25 duḥkhāir guṇa-vṛtti-virodhāc ca sarvaṃ eva duḥkhaṃ vivekina" iti.

« nanu dr̥ṣṭa-sādhana-janye sarvasminn eva duḥkha-pratikāre duḥkha-sambheda-niyamo 'prayojakah ; tathā ca smaryate :

"yan na duḥkhena sambhinnam na ca grastam anantaram abhilāṣo-'panītam ca, tat sukhaṃ svaḥ-padā-'spadam" iti. »

30 tatrā 'ha :

utkarṣād api mokṣasya, sarvo-'tkarṣa-ṣruteḥ. 5.

dr̥ṣṭa-sādhanā-'sādhyasya mokṣasya dr̥ṣṭa-sādhana-sādhyā-rājyā-'dibhya utkarṣāt teṣu duḥkha-sattā 'vadhāryate ; api-ṣabdāt triguṇā-'tmakatvā-'der api. mokṣasyo 'tkarṣe pramāṇam sarvo-'tkarṣa-ṣruter iti ; "na ha vāi  
85 saṅgīrasya sataḥ priyā-'priyayor apahatir asti ; aṅgīram vāva santam priyā-'priye na spr̥ṣata" ity-ādinā videha-kāivalyasyo 'tkarṣa-ṣruter ity arthaḥ.



«nanu mā bhavatu dr̥ṣṭa-sādhanaḍ atyanta-duḥkha-nivṛttiḥ; adṛṣṭa-sādhanaḍ tu vāidika-karmaṇaḥ syāt; “apāma somam, amṛtā abhūme” ‘ty-ādi-ṣṛuter» iti. tatrā ‘ha:

**aviṣeṣaḥ co ‘bhayoḥ. 6.**

ubhayor eva dr̥ṣṭā-dr̥ṣṭayor atyanta-duḥkha-nivṛtṭy-asādhakatve ya-  
thokta-tad-dhetutve cā ‘viṣeṣa eva mantavya ity arthaḥ. etad eva Kāri-  
kāyām uktam:

“dr̥ṣṭavad ānuṣṛavikaḥ; sa hy aviṣuddhi-kṣayā-‘tiṣaya-yukta” iti.

guror anuṣṛūyata ity anuṣṛavo vedah; tad-vihita-yāgū-dir ānuṣṛavikaḥ.  
sa dr̥ṣṭo-pāya-vad evā ‘viṣuddhyā hiṃsā-di-pāpena vināci-sātiṣaya-phala-  
katvena ca yukta ity arthaḥ. «nanu vāidha-hiṃsāyāḥ pāpa-janakatve  
balavad-anīṣṭā-nanubandhi-ṣṭa-sādhanaṭva-rūpasya vidhy-arthasyā ‘nypa-  
pattir» iti cen, na; vāidha-hiṃsā-janyā-nīṣṭasye ‘ṣṭo-tpatti-nāntariyakatvene  
‘ṣṭo-tpatti-nāntariyaka-duḥkhā-dhika-duḥkhā-janakatva-rūpasya balavad-  
anīṣṭā-nanubandhitvasya vidhy-aṅcasyā ‘kṣateḥ. yat tu «vāidha-hiṃsā-  
‘tirikta-hiṃsāyā eva pāpa-janakatvam» iti, tad asat: samkoce pramāṇā-  
‘bhāvāt; Yudhiṣṭhirā-dīnām sva-dharme ‘pi yuddhā-dāu jñāti-vadhā-di-  
pratyavāya-parihārāya prāyaṣcitta-ṣṛavaṇac ca;

“tasmād yāsyāmy aham, tāta, dr̥ṣṭve ‘mam duḥkha-saṃnidhim  
trayī-dharmam adharmā-dhyam kimpāka-phala-saṃnibham”

20

iti Mārkaṇḍeya-vacanac ca. “ahiṃsan sarva-bhūtāny anyatra tīrthebhya”  
iti ṣṛutis tu vāidhā-tirikta-hiṃsā-nivṛtter iṣṭa-sādhanaṭvam eva vakti, na tu  
vāidha-hiṃsāyā anīṣṭa-sādhanaṭvā-bhāvam apī ‘ty-ādikam Yogavārttike  
draṣṭavyam iti dik.

“na karmaṇā na prajayā dhanena, tyāgenāi ‘ke amṛtatvam ānaṣur” iti, 25

“tam eva veditvā ‘ti mṛtyum eti, nā ‘nyaḥ panthā vidyate ‘yanāye”

‘ty-ādi-ṣṛuti-virodhena tu soma-pānā-dibhir amṛtatvaṃ gūṇam eva man-  
tavyam;

“ā-bhūta-samplavam sthānam amṛtatvaṃ hi bhāṣyata”

iti Viṣṇupurāṇāt.

30

tad evam dr̥ṣṭā-dr̥ṣṭo-pāyayoh sākṣāt-parama-puruṣārthā-sādhanaṭve  
sādhite tad-upāyā-kāṅkṣāyām vīveka-jñānam upāyo vaktavyaḥ. tatra  
viveka-jñānam avivekā-khya-duḥkha-hetū-ccheda-dvārāi ‘va hāno-pāya ity  
ācayenā ‘dāv avivekam eve ‘tara-pratiṣedhena heya-hetutayā pariṣeṣayati  
praghaṭṭakena:

35

**na svabhāvato baddhasya mokṣa-sādhano-padeṣa-vidhiḥ. 7.**

duḥkhā-tyanta-nivṛtter mokṣatvasyo ‘ktatayā bandho ‘tra duḥkha-yoga  
eva. tasya bandhasya puruṣe na svābhāvikatvaṃ vakṣyamāṇa-lakṣaṇam asti,

yato na svabhāvato baddhasya mokṣāya sādhanā-<sup>1</sup>padeṣasya grāutasya vi-  
dhir anuṣṭhānam niyojyānām ghaṭate. na hy agneḥ svābhāvikād āuṣṇyān  
mokṣaḥ sambhavati; svābhāvikasya yāvad-dravya-bhāvitvād ity arthaḥ.  
tad uktam Iṣvara-gītāyām :

- 5 “yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,  
na hi tasya bhaven muktir janmā-<sup>2</sup>ntara-<sup>3</sup>ṣṭāir api” ’ti.

yasmin sati kāraṇa-vilambād vilambo yasyo 'tpattāu na bhavati, tasya tat  
svābhāvikam iti svābhāvikatva-lakṣaṇam.

- « nanu sarvado 'palambhā-<sup>4</sup>patter duḥkhasya svābhāvikatva-<sup>5</sup>ṣaṅkāi 'va  
10 nāstī » 'ti cen, na; triguṇā-<sup>6</sup>tmakatvena cittasya duḥkha-svabhāvatve 'pi  
sattvā-<sup>7</sup>dhikyenā 'bhībhavāt sadā duḥkhā-<sup>8</sup>nupalabdhi-vad ātmano-<sup>9</sup>pi tad-  
anupalabdhi-sambhavāt; duḥkha-svābhāvikatva-<sup>10</sup>vādibhir bāuddhāiḥ citta-  
syāi 'vā 'tmatā-<sup>11</sup>bhyupagamāc ca. « athāi 'vam ātma-nāṣād eva mokṣo 'stv »  
iti cen, na; aham baddho vimuktaḥ syām iti bandha-sāmānādhikarāṇyenāi  
15 'va mokṣasya puruṣārthatvād iti.

« bhavatv ananuṣṭhānam, tena kim? » ity ata ūha :

**svabhāvasyā 'napāyitvād ananuṣṭhāna-lakṣaṇam aprāmāṇyam. 8.**

svabhāvasya yāvad-dravya-bhāvitvān mokṣā-<sup>1</sup>sambhavena tat-sādhanā-  
'padeṣṭṛ-<sup>2</sup>gruter ananuṣṭhāna-lakṣaṇam aprāmāṇyam syād ity arthaḥ.

- 20 « nanu gruti-balād evā 'nuṣṭhānam syāt? » tatrā 'ha :  
nā 'ṣakyo-<sup>3</sup>padeṣa-<sup>4</sup>vidhir, upadiṣṭe 'py anupadeṣaḥ. 9.

nā 'ṣakyāya phalāyo 'padeṣasyā 'nuṣṭhānam sambhavati, yata upadiṣṭe  
'pi vihite 'py aṣakyasyo 'pāye sa upadeṣo na bhavati, kim tū 'padeṣā-<sup>5</sup>bhāsa  
eva; bādhitam artham vedo 'pi na bodhayati 'ti nyāyād ity arthaḥ.

- 25 atra ṣaṅkate :  
**ṣukla-pāṭa-vad bīja-vac oet, 10.**

- « nanu svābhāvikasyā 'py apāyo dr̥ṣyate, yathā ṣukla-pāṭasya svābhā-  
vikam ṣaṅklyam rāgeṇā 'paṇiyate, yathā ca bījasya svābhāviky apy aṅkura-  
ṣaktir agninā 'paṇiyate; ataḥ ṣukla-pāṭa-vad bīja-vac ca svābhāvikasya  
30 bandhasyā 'py apāyaḥ puruṣe sambhavatī 'ti tadvad eva tat-sādhanā-  
'padeṣaḥ syād » iti ced ity arthaḥ.

samādhatte :

**ṣakty-udbhavā-<sup>1</sup>nudbhavābhyām nā 'ṣakyo-<sup>2</sup>padeṣaḥ. 11.**

- ukta-dr̥ṣṭāntayor api nā 'ṣakyāya svābhāvikā-<sup>3</sup>pāyāyo 'padeṣo lokānām  
35 bhavati. kutaḥ? ṣakty-udbhavā-<sup>4</sup>nudbhavābhyām. dr̥ṣṭānta-dvaye hi

çāuklyā-'der āvirbhāva-tirobhāvā eva bhavataḥ, na tu çāuklyā-'ñkura-  
çaktyor apāyo bhavati; rajakā-'di vyāpārāir yogi-saṃkalpā-'dibhiḥ ca  
rakta-paṭa-bhṛṣṭa-bījayoḥ punaḥ çāuklyā-'ñkuraçakty-āvirbhāvād ity arthaḥ.  
« nanv evam puruṣe 'pi duḥkha-çakti-tirobhāva eva mokṣo 'stv » iti cen,  
na; duḥkhā-'tyanta-nivṛtter eva loke puruṣārthatvā-'nubhavāc chruti-  
smṛtyoḥ puruṣārthatva-siddheḥ ca, na tu dṛṣṭāntayor iva tirobhāva-mātrasye  
'ti. kim ca duḥkha-çakti-tirobhāva-mātrasya mokṣatve kadācid yogī-'çvara-  
saṃkalpā-'dinā çakty-udbhavasya bhṛṣṭa-bījeṣv iva mukteṣv api sambhavenā  
'nirmokṣā-'pattir iti.

svabhāvato bandham nirākṛtya nimittebhyo 'pi bandham apākaroti 10  
sūtra-jātena. puruṣe duḥkhasya nāimittikatve 'pi jñānā-'dy-upāyo-'cchedya-  
tvam na ghaṭeta; anāgatā-'vastha-sūkṣma-duḥkhasya yāvad-dravya-bhāvi-  
tvād ity ācayena nāimittikatvam nirākriyate.

na kāla-yogato, vyāpino nityasya sarva-sambandhāt. 12.

nā 'pi kāla-sambandha-nimittakāḥ puruṣasya bandhaḥ. kutaḥ? vyāpino 10  
nityasya kālasya sarvā-'vacchedena sarvadā muktā-'mukta-sakala-puruṣa-  
sambandhāt; sarvā-'vacchedena sadā sakala-puruṣāṇām bandhā-'patter ity  
arthaḥ. atra ca prakaraṇe kāla-deça-karmā-'dīnām nimittatva-sāmānyam  
nā 'palapyate; çruti-smṛti-yuktibhiḥ siddhatvāt; kim tu yan nāimittikatvam  
pākaja-rūpā-'di-van nimitta-janyatvam, tad eva bandhe pratiśidhyate, pu-  
ruṣe bandhasyāu 'pādhikatvā-'bhyupagamāt. « nanu kālā-'di-nimittakatve  
'pi sahakāry-antara-sambhavā-'sambhavābhyām vyavasthā syād » iti ced,  
evam sati yat-samyoge saty avaçyam bandhas, tatrāi va sahakāriṇi lāgha-  
vād bandho yuktaḥ; puruṣe bandha-vyavahārasyāu 'pādhikatvenā 'py  
upapatter iti kṛtam nāimittikatvene 'ti. 25

na deça-yogato 'py asmāt. 13.

deça-yogato 'pi na bandhaḥ. kutaḥ? asmāt pūrva-sūtro-'ktān muktā-  
'mukta-sarva-puruṣa-sambandhāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

nā 'vasthāto, deha-dharmatvāt tasyāḥ. 14.

saṃghāta-viçeṣa-rūpatā-'khyā deha-rūpā yā 'vasthā, na tan-nimittato 30  
'pi puruṣasya bandhaḥ. kutaḥ? tasyā avasthāyā deha-dharmatvāt; acetana-  
dharmatvād ity arthaḥ. anya-dharmasya sāksād anya-bandhakatve 'tipra-  
saṅgāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

« nanu puruṣasyā 'py avasthāyām kim bādhakam? » tatrā 'ha:

asaṅgo 'yam puruṣa iti. 15.

35

iti-çabdo hetv-arthe. puruṣasyā 'saṅgatvād avasthāyā deha-mātra-

dharmatvam iti pūrva-sūtrenā 'nvayaḥ. puruṣasyā 'vasthā-rūpa-vikāra-  
svikāre vikāra-hetu-samyogā-khyaḥ saṅgaḥ prasajyete 'ti bhāvaḥ. asaṅgate  
ca ṣṛtiḥ: "sa yad atra kiṃcit paçyaty, ananvāgatas tena bhavati; asaṅgo  
hy ayam puruṣa" iti. saṅgaç ca samyoga-mātram na bhavati; kāla-deça-  
5 sambandhasya pūrvam uktatvāt; ṣṛti-smṛtiṣu padma-pattra-stha-jalene 'va  
padma-patrasya 'saṅgatāyāḥ puruṣa-saṅgatāyāḥ dṛṣṭāntatā-çravanāc ca.

**na karmaṇā, 'nya-dharmatvād atiprasakteç ca. 16.**

na vihitā-niṣiddha-karmaṇā 'pi puruṣasya bandhaḥ; karmaṇām anātma-  
dharmatvāt; anya-dharmaṇa sāksād anyasya bandhe ca muktasyā 'pi  
10 bandhā-patteḥ. «nanu sva-svo-pādhi-karmaṇā bandhā-ṅgikāre nā 'yam  
doṣa» ity āçayena hetv-antaram āha: atiprasakteç ce 'ti. pralayā-dāv api  
duḥkha-yoga-rūpa-bandhā-patteç ce 'ty arthaḥ. saha-kāry-antara-vilambato  
vilamba-kalpanam ca prāg eva nirākṛtam "na kāla-yogata" ity-ādi-sūtra iti.

«nanv evam duḥkha-yoga-rūpo 'pi bandhaḥ karma-sāmānādhikaranyā-  
15 'nurodhena cittasyāi 'vā 'stu; duḥkhasya citta-dharmatāyāḥ siddhatvāc ca.  
kim-artham puruṣasyā 'pi kalpyate bandha?» ity āçāṅkāyām āha:

**vicitra-bhogā-nupapattir anya-dharmatve. 17.**

duḥkha-yoga-rūpa-bandhasya citta-mātra-dharmatve vicitra-bhogā-n-  
upapattiḥ. puruṣasya hi duḥkha-yogaṁ vinā 'pi duḥkha-sāksātkārā-khya-  
20 bhoga-svikāre sarva-puruṣa-duḥkhā-dinām sarva-puruṣa-bhogyatā syān,  
niyāmakā-bhāvāt. tataç cā 'yam duḥkha-bhoktā 'yam ca sukha-bhokte  
'ty-ādi-rūpa-bhoga-vāicitryam no 'papadyete 'ty arthaḥ. ato bhoga-vāicitryo-  
'papattaye bhoga-niyāmakatayā duḥkhā-di-yoga-rūpo bandhaḥ puruṣe 'pi  
svikāryaḥ. sa ca puruṣe duḥkha-yogaḥ pratibimba-rūpa eve 'ti prāg evo  
25 'ktam. pratibimbaç ca svo-pādhi-vṛtter eva bhavati 'ti na sarva-puṁsām  
sarva-duḥkha-bhoga iti bhāvaḥ. citta-vṛtti-bodhe puruṣasyā 'nādiḥ sva-  
svāmi-bhāvaḥ sambandho hetur iti Yoga-bhāṣyād ayam siddhāntaḥ siddhaḥ.  
citte ca puruṣasya svatvaṁ sva-bhukta-vṛtti-vāsanā-vattvam iti. yat tu  
(cittasyāi 'va bandha-mokṣāu, na puruṣasye) 'ti ṣṛti-smṛtiṣu giyate, tad  
30 bimba-rūpa-duḥkha-yoga-rūpam pāramārthikam bandham ādāya bodhyam.

sāksāt-prakṛti-nimittakatvam api bandhasyā 'pakaroti:

**prakṛti-nibandhanāc cen, na, tasyā api pāratantryam. 18.**

«nanu prakṛti-nimittād bandho bhavaty» iti cen, na, yatas tasyā api  
bandhakatve samyoga-pāratantryam uttara-sūtre vakṣyamānam asti. sam-  
35 yoga-viçeṣam vinā 'pi bandhakatve pralayā-dāv api duḥkha-bandha-pra-  
saṅgād ity arthaḥ.

prakṛti-nibandhanā ced iti pāṭhe tu prakṛti-nibandhanā ced baddhate  
'ty arthaḥ.

ato yat-para-tantrā prakṛtīr bandha-kāraṇam sambhavet, tasmād eva saṃyoga-viṣeṣād āupādhiko bandho, 'gni-saṃyogāj jalāu-ṣṇya-vad iti sa-siddhāntam anenāi 'va prasaṅgenā 'ntarāla evā 'vadhārayati :

**na nitya-ṣuddha-buddha-mukta-svabhāvasya tad-yogas tad-yogād**  
**ṛte. 19.**

5

tasmāt tad-yogād ṛte prakṛti-saṃyogaṃ vinā na puruṣasya tad-yogo bandha-samparko 'sti; api tu tata eva bandhaḥ. bandhasyāu-'pādhikatvalābhāya nañ-dvayena vakro-'ktiḥ. yadi hi bandhaḥ prakṛti-saṃyoga-janyaḥ syāt pākaja-rūpa-vat, tadā tadvad eva tad-viyoge 'py anuvarteta. na ca dvitīya-kṣaṇū-'der duḥkha-nācakatvaṃ kalpyam; kāraṇa-nācasya kārya-10 nācakatāyāḥ kṛtatvena tenāi 'vo 'papattāv asmābhis tad-akalpanāt. vṛttir hi duḥkhā-'der upādānam. ato dīpa-ṣikḥā-vat kṣaṇa-bhaṅgurāyā vṛtter āḥu-vinācitvenāi 'va tad-dharmāṇāṃ duḥkhe-'cehā-'dīnām āḥu-vinācaḥ sambhavatī 'ti. ataḥ prakṛti-viyoge bandhā-'bhāvād āupādhika eva bandho, na tu svābhāviko nāmittiko ve 'ti. tathā saṃyoga-nivṛttir eva sāksād 16 dhāno-'pāya ity api vakro-'kti-phalam. tathā ca smṛtiḥ :

“yathā jvalad-grhā-'cṣiṣṭa-grhaṃ vicchidya rakṣyate,  
tathā sadosa-prakṛti-vicchinno 'yam na ṣocati” 'ti.

vaiṣeṣikāṇāṃ iva pāramārthiko duḥkha-yoga iti bhramo mā bhūd ity etad-arthaṃ nitye 'ty-ādi. yathā svabhāva-ṣuddhasya sphaṭikasya rāga-20 yogo na japā-yogaṃ vinā ghaṭate, tathāi 'va nitya-ṣuddhā-'di-svabhāvasya puruṣasyo 'pādhī-saṃyogaṃ vinā duḥkha-saṃyogo na ghaṭate; svato duḥkhā-'dy-asambhavād ity arthaḥ. tad uktaṃ Sāure :

“yathā hi kevalo raktaḥ sphaṭiko lakṣyate janāiḥ  
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa” iti.

26

nityatvaṃ kālā-'navacchinnatvaṃ, ṣuddhā-'di-svabhāvatvaṃ ca nitya-ṣuddhatvā-'dikam. tatra nitya-ṣuddhatvaṃ sadā-pāpa-punya-ḡnyatvaṃ, nitya-buddhatvaṃ alupta-cid-rūpatvaṃ, nitya-muktatvaṃ sadā-pāramārthika-duḥkhā-'yuktatvaṃ. pratibimba-rūpa-duḥkha-yogas tv apāramārthiko bandha iti bhāvaḥ. ātmano nitya-ṣuddhatvā-'dāu ca ḡrutir “ayam ātmā 30 san-mātro nityaḥ ṣuddho buddhaḥ satyo mukto nirañjano vibhur” ity-ādiḥ. «nanv asya manana-ḡāstratvād atrā 'rthe yuktir api vaktavye» 'ti cet, satyam. na tad-yogas tad-yogād ṛta ity anena nitya-ṣuddhatvā-'dāu yuktir apy uktāi 'va. tathā hy ātmano nityatva-vibhutvā-'dikam tāvan nyāyā-'di-darṣaneṣv eva sādhitam. tatra nityasya vibhor ātmano yad-yogaṃ vinā 35 duḥkhā-'dy-akhila-vikārāir yogo na bhavati, tasyāi 'vā 'ntaḥkaraṇasya sarva-sammata-kāraṇasya tad-upādāna-kāraṇatvaṃ eva yuktam lāghavāt; sarva-vikāreṣv antaḥkaraṇasyāi 'vā 'nvaya-vyatiṛekābhyāṃ ca. na punar antar-vikāreṣu manaso nimittatvaṃ ātmanaḥ co 'pādānatvaṃ yuktam;

kāraṇa-dvaya-kalpane gāuravāt. « nanv ahaṃ sukhī duḥkhī karomi 'ty-  
ādy-anubhavād ātmano vikāro-pādānatva-siddhir » iti cen, na; ahaṃ gāura  
ity-ādi-bhrama-çatā-ntaḥpātītvenā 'prāmānya-çāṅkā-skanditatayo 'kta-pra-  
tyakṣāṇām ukta-tarkā-nugrhītā-numānā-peksayā durbalatvāt. ātmanaḥ  
6 cin-mātratve tu yuktir agre vakṣyata iti dik. asya sūtrasyaī 'va 'rthaḥ  
Kārikayā 'py uktaḥ :

“ tasmāt tat-samyogād acetanaṃ cetanāvad iva liṅgam,  
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsina ” iti.

kartṛtvam atra duḥkhitvā-di-sakala-vikāro-palakṣaṇam. tathā Yoga-sūtre  
10 'py asya sūtrasyaī 'vā 'rtha uktaḥ : “ draṣṭṛ-drṣṭayor samyogo heya-hetur ”  
iti; Gītāyām ca :

“ puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān ” iti.

prakṛti-sthaḥ prakṛtāu samyuktaḥ. tathā ca çrutāv api :

“ ātme-'ndriya-mano-yuktam bhokte 'ty āhur manīṣiṇa ” iti.

15 na ca « kālā-di-vad eva prakṛti-samyogo 'pi muktā-mukta-puruṣa-  
sādhāraṇatayā katham bandha-hetur » iti vācyam; janmā-para-nānuah  
sva-sva-buddhi-bhāvā-panna-prakṛti-samyoga-viçeṣasyāī 'vā 'tra samyoga-  
çabdā-rthatvāt; Yoga-bhāṣye Vyāsais tathā vyākhyātavāt; buddhi-vṛtty-  
upādhiṇāī 'va puruṣe duḥkha-yogāc ca. vāiçeṣikā-di-vad eva bhoga-  
20 janakatā-vaçchedakatvenā 'ntaḥkaraṇa-samyoge vāijātyam cā 'smābhir apī  
'ṣtam. ato na suṣupty-ādāu bandha-prasaṅgaḥ. svatvam ca sva-bhukta-  
vṛtti-vāsanā-vattvam. yat-kiṃcid-vṛtti-tat-samskāra-pravāho 'py anādir;  
ataḥ sva-svāmi-bhāva-vyavasthitih. kaçcit tu « prakṛti-puruṣayor samyogā-  
'ṅgikāre puruṣasya pariṇāma-saṅgāu prasajjeyātām; ato 'trā 'viveka eva  
25 yoga-çabdā-rtho, na tu samyoga » iti. tan na; “ tad-yogo 'py avivekā ”  
iti sūtreṇā 'vivekasya yoga-hetutāyā eva sūtra-kāreṇa vakṣyamāṇatvāt;  
“ sva-svāmi-çaktyor svarūpo-palabdhi-hetuḥ samyogas, ” “ tasya hetur  
avidye ” 'ti sūtrābhyām Pātañjale 'pi samyoga-hetutvasyaī 'vā 'vidyāyā  
uktatvāc ca. kiṃ ca vivekā-bhāva-rūpasyā 'vivekasya samyogatve pralayā-  
30 'dāv api prakṛti-puruṣa-samyoga-sattvena bhogā-dy-āpatih. mithyājñāna-  
rūpasyā 'vivekasya ca samyogatve ātmā-çrayaḥ; pum-prakṛti-samyogasyā  
'jñānā-di-hetutvād iti. tasmād avivekā-tirikto yogo vaktavyaḥ; sa ca  
samyoga evā, 'nyasyā 'prāmāṇikatvāt. samyogaç ca na pariṇāmaḥ; sāmānya-  
guṇā-tirikta-dharmo-tpattyāī 'va pariṇāmitva-vyavahārāt; anyathā kūta-  
35 sthasya sarvagatatva-rūpa-vibhutvā-nupapatteḥ. nā 'pi samyoga-mātram  
saṅgaḥ; pariṇāma-hetu-samyogasyāī 'va saṅga-çabdā-rthatāyā uktatvād iti.  
« nanu tathā 'pi katham vibhvoḥ prakṛti-puruṣayor mahad-ādi-hetur anityaḥ  
samyogo ghaṭata » iti cen, na; prakṛteḥ paricchinna-paricchinna-trividha-  
guṇa-samudāya-rūpatayā paricchinna-guṇā-vaçchedena puruṣa-samyogo-

'tpatteḥ sambhavāt; cruti-smṛti-siddhatvāt prakṛti-saṁyoga-kṣobhayaṃ iti. etac ca Yogavārtike prapañcitam asmābhiḥ. aparas tu « bhogyā-bhokṛt-yogyatāi 'vā 'nayoḥ saṁyoga » ity āha. tad api na; yogyatāyā nityatve jñāna-nivartyatvā-nupapatteḥ; anityatve kim aparāddham saṁyogena, parināmitvā-patteḥ samānatvāt? bhogyā-bhokṛt-yogyatāyāḥ saṁyoga-rūpa-  
 tvasya sūtrā-diṣṭv anukatatvenā 'prāmāṇikatvāc ce 'ti. tasmāt saṁyoga-  
 viṣeṣa evā 'tra bandhā-khya-heya-hetutayā sūtra-kārā-bhipreta iti svayam  
 bandha-hetur avadhāritah.

idānīm nāstikā-bhipretā api bandha-hetavo nirākartavyāḥ. tatra

“saḍ-abhijño daṣa-balo 'dvaya-vādī vināyaka ”

10

ity-Anuṣāsanā-di-siddhāḥ kṣaṇika-vijñānā-tma-vādinō bāuddha-prabhedā evam āhuḥ: « nā 'sti prakṛty-ādi bāhyaṁ vastu, yena tat-saṁyogād āupādhikas tāttviko vā bandhaḥ syāt; kim tu kṣaṇika-vijñāna-saṁtāna-mātram advitīyaṁ tattvam; anyat sarvaṁ sāmṃvṛtikam, sāmṃvṛticā cā 'vidyā mithyā-jñānā-khyā; tata eva bandha » iti. tathā ca tāir uktam:

15

“abhinno 'pi hi buddhy-ātmā viparyāsa-nidarṇanāḥ  
 grāhya-grāhaka-saṁvitti-bhedavān iva lakṣyata ” iti.

tan-matam ādāu nirākriyate:

nā 'vidyāto 'py, avastunā bandhā-yogāt. 20.

api-ṇabdaḥ pūrvokta-kālā-dy-apekṣayā. avidyāto 'pi na sāḁṣād bandha-  
 yogo 'dvāita-vādinām; teṣāṁ avidyāyā apy avastutvena tayā bandhā-nāu-  
 cityāt. na hi svāpna-rajjvā bandhanam dṛṣṭam ity arthaḥ. « bandho 'py  
 avāstava » iti cen, na; svayaṁ sūtra-kāreṇa nirākariṣyamānatvāt; vijñānā-  
 'dvāita-ṇravaṇo-ttaram bandha-nivṛttaye yogā-bhyāsā-bhyupagama-viro-  
 dhāc ca; bandha-mithyātva-ṇravaṇena bandha-nivṛtṭy-ākhyā-phala-siddhatva-  
 niṇṇayāt tad-artham bahv-āyāsa-sādhya-yogā-nuṣṭhānā-sambhavād iti.

vastutve siddhānta-hāniḥ. 21.

yadi cā 'vidyāyā vastutvaṁ svikriyate, tadā svā-bhyupagatasya 'vidyā-  
 'nṛtatvasya hānir ity arthaḥ.

vijātiya-dvāitā-pattiḥ ca. 22.

20

kim cā 'vidyāyā vastutve kṣaṇika-vijñāna-saṁtānād vijātiyaṁ dvāitam prasajyeta; tac ca bhavatām anisṭam ity arthaḥ. saṁtānā-ntahpāti-vyakti-  
 nām ānantiyāt sajātiya-dvāitam iṣyate eve 'ty āṇayena vijātiye 'ti viṇṇaṇam.  
 « nanv avidyāyā api jñāna-viṇṇaṇatvād avidyāyā 'pi katham vijātiya-dvāitam »  
 iti cen, na; jñāna-rūpā-vidyāyā bandho-ttarakālinatayā vāsanā-rūpā-vi-  
 dyāyā eva tāir bandha-hetutvā-bhyupagamāt. vāsanā tu jñānād vijātiyāi

've 'ti. ebhiḥ ca sūtrāir Brahma-mīmāṃsā-siddhānto nirākriyate iti bhramo  
na kartavyaḥ; Brahma-mīmāṃsāyām kenā 'pi sūtreṇā 'vidyā-mātrato band-  
hasyā 'nuktatvāt; "avibhāgo vacanād" ity-ādi-sūtrāir Brahma-mīmāṃsāyā  
abhipretasyā 'vibhāga-lakṣaṇā-dvāitasyā 'vidyā-di-vāstavatve 'py avirodhāc  
6 ca. yat tu vedānti-bruvāṇām ādhunikasya māyā-vādasāyā 'tra liṅgam  
dr̥ṣyate, tat teṣāṃ api vijñāna-vādy-ekadeśitayā yuktam eva

"māyāvādam asac-chāstram pracchannam bāuddham eva ca  
mayāi 'va kathitam, devi, kalāu brāhmaṇa-rūpiṇe"

'ty-ādi-Padmapurāṇa-stha-Īva-vākya-paramparābhyah. na tu tad vedānta-  
10 matam;

"vedā-rtha-van mahā-çāstram māyāvādam avāidikam"

iti tad-vākya-çeṣād iti. māyā-vādinō 'tra ca na sākṣāt pratīvāditvaṃ,  
vijātiye 'ti viçeṣaṇa-vāiyarthiyāt; māyā-vāde sajātiya-dvāitasyā 'py an-  
abhyupagamād iti. tasmād atra prakaraṇe vijñāna-vādinām bandha-hetu-  
15 vyavasthāi 'va sākṣān nirākriyate; anayāi 'va ca rītyā navīnānām api  
pracchanna-bāuddhānām māyā-vādinām avidyā-mātrasya tucchasya bandha-  
hetutvaṃ nirākṛtaṃ veditavyam. asman-mate tv avidyāyāḥ kūṭastha-  
nityatā-rūpa-pāramārthikatvā-bhāve 'pi ghaṭā-di-vad vāstavatvena vakṣya-  
māṇa-saṃyoga-dvārā bandha-hetutve yathokta-bādhā-navakāṣaḥ. evaṃ  
20 yoga-mate brahma-mīmāṃsā-mate 'pī 'ti.

çāṅkate :

**viruddho-bhaya-rūpā cet. 23.**

« nanu viruddhaṃ yad ubhayaṃ sad asac ca sad-asad-vilakṣaṇam vā,  
tad-rūpāi 'vā 'vidyā vaktavyā? ato na tayā pāramārthikā-dvāita-bhaṅga »  
25 itā ced ity arthaḥ. svayaṃ tu sad-asattvaṃ prapañcasya yad vakṣyati, tatra  
sattvā-sattve vyaktā-vyaktatva-rūpatvād viruddhe eva na bhavata iti  
sūcayitum viruddha-pado-pādānam.

pariharati :

**na tādṛk-padārthā-pratīteḥ. 24.**

30 sugamam. api cā 'vidyāyāḥ sākṣād eva duḥkha-yogā-khya-bandha-  
hetutve jñānenā 'vidyā-kṣayā-nantaram prārabdha-bhogā-nupapatih;  
bandha-paryāyasya duḥkha-bhogasya kāraṇa-nāçād iti. asmad-ādi-mate tu  
nā 'yam doṣaḥ; saṃyoga-dvārāi 'vā 'vidyā-karmā-dīnām bandha-hetutvāt.  
janmā-khyaç ca saṃyogaḥ prārabdha-samāptim vinā na naçyati 'ti.

35 punaḥ çāṅkate :

**na vayaṃ ṣaṭ-padārtha-vādinō vāiçeṣikā-di-vat. 25.**

« nanu vāiçeṣikā-dy-āstika-van na vayaṃ ṣaṭ-çoḍaça-di-niyata-padārtha-



vādinah. ato 'pratīto 'pi sad-asad-ātmakah sad-asad-vilakṣaṇo vā padārtho 'vidye 'ty abhyupeyam » iti bhāvaḥ.

pariharati :

anīyatatve 'pi nā 'yāuktikasya saṃgraho, 'nyathā bālo-'nmattā-'di-samatvam. 26.

5

padārtha-niyamo mā 'stu, tathā 'pi bhāvā-'bhāva-virodhena yukti-viruddhasya sad-asad-ātmaka-padārthasya saṃgraho bhavad-vacana-mātrāc chi-  
gyānām na sambhavati ; anyathā bālakā-'dy-uktasyā 'py ayāuktikasya  
saṃgrahaḥ syād ity arthaḥ. ṣṛuṭy-ādikam cā 'sminn arthe sphuṭam nā  
'sti ; yukti-virodhena ca saṃdigdha-ṣṛuter arthā-'ntara-siddhir iti bhāvaḥ. 10

“ nā 'sad-rūpā na sad-rūpā māyā nāi 'vo 'bhayā-'tmikā  
sad-asadbhyām anirvācyā mithyā-bhūtā sanātānī ”

'ty-ādi-Sāurā-'di-vākyaṇām tv ayam arthaḥ :

“ vikāra-jananīm māyām aṣṭa-rūpām ajām dhruvām ”

ity-ādi-ṣṛuṭi-siddhā māyā-'khyā prakṛtiḥ paramārtha-satī na bhavati, pūrva- 15  
pūrva-vikāra-rūpāḥ prati-kṣaṇam apāyāt ; nā 'pi paramārthā-'satī bhavaty,  
rtha-kriyā-kāritvena ṣaṣṭa-ṣṛṅga-vilakṣaṇatvāt ; nā 'pi tad-ubhayā-'tmikā  
virodhāc ca. ataḥ sad-asadbhyām anirvācyā saty eve 'ty asaty eve 'ti ca  
nirdhāryo 'padeṣṭum aṣṭakhyā ; kim tu mithyā-bhūtā layā-'khyā-vyāvahārikā-  
sattva-vatī pariṇāmi-nīyatā-rūpa-vyāvahārika-sattva-vatī ce 'ti. etac cā 20  
gre prapañcayisyāma iti dik. etat-prakarāṇo-'panyastāni ca sarvāṇy eva  
lūṣaṇāṇy ādhunike 'pi māyā-vāde yojanīyāni.

apare nāstikā āhuh : « kṣaṇikā bāhya-viṣayāḥ santi, teṣāṃ vāsanayā  
ivasya bandha » iti. tad api dūṣayati :

1. nādi-viṣayo-'parāga-nimittako 'py asya. 27.

26

asyā 'tmanah pravāha-rūpenā 'nādir yā viṣaya-vāsanā, tan-nimittako  
pi bandho na sambhavatī 'ty arthaḥ.

nimittato 'py asye 'ti pāṭhas tu samīcīnaḥ.

atra hetum āha :

2. bāhyā-'bhyantarayor uparāñjyo-'parañjaka-bhāvo 'pi, deṣa- 30  
vyavadhānāt, Srughna-stha-Pāṭaliputra-sthayor iva. 28.

tan-mate paricchinno dehā-'nta-stha evā 'tmā. tasyā 'bhyantarasya na  
bāhya-viṣayeṇ saho 'parañjyo-'parañjaka-bhāvo 'pi sambhavati. kutaḥ ?  
Srughna-stha-Pāṭaliputra-sthayor iva deṣa-vyavadhānāt ity arthaḥ. saṃ-  
yoge saty eva hi vāsanā-'khyā uparāgo dṛṣṭaḥ ; yathā mañjiṣṭhā-vastrayor, 35  
yathā vā puṣpa-sphaṭikayor iti.

api-ṣabdena sva-mate 'pi saṃyogā-'bhāvā-'dih samuccīyate. — Srughna-  
Pāṭaliputrāu viprakṛṣṭāu deṣa-viṣeṣāu.

« nanu bhavatām indriyāṇām ivā 'smākam ātmano viṣaya-deṣe gamanād  
viṣaya-saṃyogena viṣayo-'parāgo vaktavyaḥ. » tatrā 'ha :

5 dvayor eka-deṣa-labdho-'parāgān na vyavasthā. 29.

dvayor baddha-muktā-'tmanor ekasmin viṣaya-deṣe labdha-viṣayo-'parā-  
gān na bandha-mokṣa-vyavasthā syāt; muktasyā 'pi bandhā-'pattir ity arthaḥ.

atra ṣaṅkate :

adrṣṭa-vaṣṭ cet, 30.

10 « nanv eka-deṣa-sambandhena viṣaya-saṃyoga-sāmye 'py adrṣṭa-vaṣṭ  
evo 'parāga-lābha » iti ced ity arthaḥ.

pariharati :

na dvayor eka-kālā-'yogād upakāryo-'pakāraka-bhāvaḥ. 31.

16 kṣaṇikatvā-'bhyupagamād dvayor kartr-bhoktror eka-kālā-'sattvena no  
'pakāryo-'pakāraka-bhāvaḥ; na kartr-niṣṭhā-'drṣṭena bhoktr-niṣṭho viṣayo-  
'parāgaḥ sambhavatī 'ty arthaḥ.

ṣaṅkate :

putra-karma-vad iti cet, 32.

20 « nanu yathā pitṛ-niṣṭhena putra-karmanā putrasyo 'pakāro bhavati,  
tad vad vyadhikarānenāi 'vā 'drṣṭena viṣayo-'parāgaḥ syād ity arthaḥ.

drṣṭāntā-'siddhyā pariharati :

nā 'sti hi tatra sthira ekā-'tmā, yo garbhādhānā-'dinā saṃskri-  
yeta. 33.

25 putreṣṭyā 'pi tan-mate putrasyo 'pakāro na ghaṭate. hi yasmāt tatra  
tan-mate garbhādhānam ārabhya janma-paryantam sthāyī eka ātmā nā 'sti,  
yo janmo-'ttarakālīna-karmā-'dhikārā-'rtham putreṣṭyā saṃskriyete 'ti  
drṣṭāntasyā 'py asiddhir ity arthaḥ. asman-mate tu sthāiryā-'bhyupagamāt  
tatrā 'py adrṣṭa-sāmānādhikaranyam evā 'sti; putreṣṭyā janitena putro-  
'pādhi-niṣṭhā-'drṣṭenāi 'va putro-'pādhi-dvārā putrasyo 'pakārād ity asman-  
30 mate 'pi na drṣṭāntā-'siddhir iti bhāvaḥ.

« nanu bandhasyā 'pi kṣaṇikatvād aniyata-kāraṇako 'bhāva-kāraṇako  
vā bandho 'stv » ity āṣayenā 'pero nāstikaḥ pratyaya-tiṣṭhate :

sthira-kāryā-'siddheḥ kṣaṇikatvam. 34.

bandhaśye 'ti ceṣaḥ. bhāvas tū 'kta eva. atrā 'yam prayogaḥ : vivādā-  
'spadam bandhā-di kṣaṇikam ; sattvāt ; dīpa-çikhā-di-vad iti. na ca ghaṭā-  
'dāu vyabhicārah ; tasyā 'pi pakṣa-samtvāt. etad evo 'ktaṁ sthira-kāryā-  
'siddher iti.

samādhatte :

5

na, pratyabhijñā-bādhāt. 35.

na kasyā 'pi kṣaṇikatvam ; yad evā 'ham adrākṣam, tad evā 'ham  
sprçāmī 'ty-ādi-pratyabhijñāyā sthāirya-siddheḥ kṣaṇikatvasya bādhāt ;  
pratipakṣā-numānena 'ty arthaḥ. tad yathā : bandhā-di sthiram ; sattvāt ;  
ghaṭā-di-vad iti. asman-mata evā 'nukūla-tarka-sattvena na sat-pratipak-  
ṣatā. pradīpā-dāu ca sūkṣmā-neka-kṣaṇā-nākalanena kṣaṇikatva-bhrama  
eva pareṣām iti.

çruti-nyāya-virodhāc ca. 36.

“sad eva, sāmye, 'dam agra āsīt,” “tama eve 'dam agra āsīt” ity-  
ādi-çrutibhiḥ “katham asataḥ saj jāyete” 'ty-ādi-çrāutā-di-yuktibhiḥ ca 15  
kārya-kāraṇā-'tmakā-khila-prapañce kṣaṇikatvā-numānasya virodhān na  
kṣaṇikatvam kasyā 'pi 'ty arthaḥ.

dṛṣṭāntā-'siddheç ca. 37.

pradīpa-çikhā-di-dṛṣṭānte kṣaṇikatvā-'siddheç ca na kṣaṇikatvā-  
'numānam ity arthaḥ.

20

kim ca kṣaṇikatā-vādinām mṛd-ghaṭā-di-sthale 'pi kārya-kāraṇa-bhāvaḥ  
pravṛtti-nivṛtṭy-anyaṭhā-nupapatti-siddho no 'papadyete 'ty āha :

yugapaj jāyamānayoḥ na kārya-kāraṇa-bhāvaḥ. 38.

kim yugapaj jāyamānayoḥ kārya-kāraṇa-bhāvaḥ, kim vā kramikayoḥ ?  
atra nā 'dyo vinigamakā-'bhāvā-'dibhya iti bhāvaḥ.

25

nā 'ntya ity āha :

pūrvā-'pāye uttarā-'yogāt. 39.

pūrvasya kāraṇasyā 'pāya-kāla uttarasya kāryasyo 'tpatty-anāucityād  
'pi na kṣaṇika-vāde sambhavati Kārya-kāraṇa-bhāvaḥ ; upādāna-kāraṇa-  
nugatataiyāi 'va kāryā-nubhavād ity arthaḥ.

upādāna-kāraṇam adhikṛtyāi 'va dūṣaṇā-'ntaram āha :

ad-bhāve tad-ayogād ubhaya-vyabhicārād api na. 40.

yataḥ pūrvasya bhāva-kāla uttarasyā 'sambandho, 'ta ubhaya-vyabhi-  
ārād anvaya-vyatireka-vyabhicārād api na kārya-kāraṇa-bhāva ity arthaḥ.

tathā hi: yado 'pādeyo-'tpattis, tado 'pādānam, yadā co 'pādānā-'bhāvas, tado 'pādeyo-'tpatty-abhāva ity anvaya-vyatirekenāi 'vo 'pādāno-'pādeyayoḥ kārya-kāraṇa-bhāva-graho bhavati. tatra kṣaṇikatvena kramikayos taylor viruddha-kālatayā 'nvaya-vyatireka-vyabhicārābhyām na kārya-kāraṇa-  
5 bhāva-siddhir iti.

« nanu nimitta-kāraṇasye 'vo 'pādāna-kāraṇasyā 'pi pūrva-bhāva-mātre nāi 'va kāraṇatā 'stu. » tatrā 'ha :

**pūrva-bhāva-mātre na niyamaḥ. 41.**

pūrva-bhāva-mātrā-'bhyupagame ce 'dam evo 'pādānam iti niyamo na  
10 syāt; nimitta-kāraṇānām api pūrva-bhāvā-'viçeṣāt. upādāna-nimittayor vibhāgaḥ sarva-loka-siddha ity arthaḥ.

apare tu nāstikā āhuḥ: « vijñānā-'tirikta-vastv-abhāvena bandho 'pi svapna-padārtha-vat; ato 'tyanta-mithyātvēna na tatra kāraṇam asti » 'ti. tan-matam apākaroti :

**15 na vijñāna-mātram, bāhya-pratīteḥ. 42.**

na vijñāna-mātram tattvam; bāhyā-'rthānām api vijñāna-vat pratīti-siddhatvād ity arthaḥ.

« nanu lāghava-tarkeṇa svapnā-'di-dṛṣṭāntāir dṛṣyatva-hetuka-mithyātvā-'numānena bāhya-vastv-anubhavo bādhanīyaḥ. atra bhavatūṃ ṣṛu-  
20 smṛti api staḥ: “cid dhī 'dam sarvam,”

“ tasmād vijñānam evā 'sti, na prapañco na saṃsṛtir ”

ity-ādī » iti. ato dūṣaṇā-'ntaram āha :

**tad-abhāve tad-abhāvāc chūnyam tarhi. 43.**

tarhi bāhyā-'bhāve cūnyam eva prasajyeta, na tu vijñānam api. kutaḥ?  
25 tad-abhāve tad-abhāvād, bāhyā-'bhāve vijñānasyā 'py abhāva-prasaṅgāt; vijñāna-pratīter api bāhya-pratīti-vad avastu-viṣayatvā-'numāna-sambhavāt; vijñāna-prāmāṇyasya kvā 'py asiddhatvāc ca; tathā vijñāne pramāṇānām api bāhyatayā 'palāpāc ce 'ty arthaḥ. « nanv anubhave kasyā 'pi vivādā-'bhāvena nā 'sti tatra pramāṇā-'pekṣe » 'ti cen, na; cūnya-vādinām eva tatra  
30 vivādāt. « athā 'satā 'pi pramāṇena vastu sidhyati; viṣayā-'bādhasyāi 'va prāmāṇya-prayojakatvān, na tu pramāṇa-pāramārthikatvasye » 'ti cen, na; evaṃ saty asat-pramāṇasya sarvatra sulabhatvena kvā 'py arthe pramāṇā-'nveṣaṇasyā 'yogāt. « athā 'san-madhye 'pi vyāvahārika-sattva-rūpo viçeṣaḥ pramāṇā-'diṣv eṣṭavya » iti ced, āyātam mārgeṇa. kim punar idaṃ vyāva-  
35 hārikatvam? yadi pariṇāmitvaṃ, tadā 'smābhir api 'dṛṣam eva sattvaṃ grāhya-grāhaka-pramāṇānām iṣṭam; cūkti-rajatā-'di-tulyatvasyāi 'va pra-

pañce 'smābhiḥ pratiṣedhāt. yadi punaḥ pratiyāmānatā-mātram, tadā 'pi ;  
 tādrçāir eva pramāṇāir bāhyā-rthasyā 'pi siddhi-prasaṅgāt. lāghava-tarkā-  
 'nugrहितena yathā-kathamcid-anumānenāi 'va bādhas tu vijñāne 'pi samāna  
 iti. etenā 'dhunikānām vedānti-bruvāṇām api matam vijñāna-vāda-tulya-  
 yoga-kṣematayā nirastam. vijñāna-mātra-satyatā-pratipādaka-çruti-smṛtayas  
 tu kūṭasthatva-rūpām pāramārthika-sattām eva bāhyānām pratiṣedhanti,  
 na tu parināmitva-rūpām vyāvahārika-sattām api ;

“yat tu kālā-'ntareṇā 'pi nā 'nya-samjñām upāiti vāi  
 parināmā-'di-sambhūtām, tad vastu, nrpa, tac ca kim ?”

“vastu rāje 'ti yal loke, yat tu rāja-bhaṭā-'dikam, 10  
 tathā 'nyac ca, nrpe, 'ttham tu na sat saṃkalpanāmayaṃ”

iti Viṣṇupurāṇā-'dibhyaḥ parināmitvasyāi 'vā 'sattātvā-'vagamād iti. saṃ-  
 kalpanāmayaṃ içvarā-'di-saṃkalpa-racitam. etena

“vijñānamayaṃ evāi 'tad açeṣam avagacchate”

'ty-ādinā Viṣṇupurāṇe Māyāmoha-rūpiṇā Viṣṇunā 'surebhyo 'pi tattvam 15  
 evo 'padiṣṭam, te tv anadhikārā-'di-doṣāir viparītā-'rtha-grahaṇena vijñāna-  
 vādino nāstikā bābhūvur ity avagantavyam. tad etat sarvam Brahma-  
 mīmāṃsā-bhāṣye māyā-vāda-nirasana-prasaṅgato vistāritam asmābhiḥ.

« nanv evam bhavatu cūnyam eva tattvam ; tadā sutarām eva bandha-  
 kāraṇā-'nveṣaṇam na yuktaṃ tucchatvād » iti nāstika-çiromaniḥ praty- 20  
 avatiṣṭhate :

**cūnyam tattvam, bhāvo vinaçyati, vastu-dharmatvād vinā-  
 çasya. .44.**

cūnyam eva tattvam, yataḥ sarvo 'pi bhāvo vinaçyati, yaç ca vināçī,  
 sa mithyā, svapna-vat. ataḥ sarva-vastūnām ādy-antayor abhāva-mātratvān 25  
 madhye kṣaṇika-sattvam sāmvr̥tikam na pāramārthikam bandhā-'di. tataḥ  
 kim kena badhyete 'ty āçayaḥ. bhāvānām vināçitve hetur vastu-dharmatvād  
 vināçasye 'ti, vināçasya vastu-svabhāvatvāt. svabhāvam tu vihāya na  
 padārthas tiṣṭhatī 'ty arthaḥ.

pariharati :

**apavāda-mātram abuddhānām. 45.**

bhāvatvād vināçitvam iti mūḍhānām apavāda-mātram mithyā-vāda  
 eva ; nāça-kāraṇā-'bhāvena niravayava-dravyāṇām nāçā-'sambhavāt ; kār्या-  
 ṇām api vināçā-'siddheç ca ; ghaṭo jīrṇa iti pratyaya-vad eva ghaṭo 'tita  
 ity-ādi-pratītyā ghaṭā-'der atītā-'khyāyā avasthāyā eva siddheç. avyakta- 35  
 tāyāç ca kār्या-'tītata-'bhyupagame 'sman-mata-praveça eva. kim ca vinā-  
 çasya prapañca-tattvatā-'bhyupagame 'pi vināça eva bandhasya puruṣārthaḥ

sambhavaty eve 'ti. kaçcit tu vyāçaṣṭe: < çūnyam tattvam ity ajñānām kutsita-vāda-mātram, na punar atra yuktir asti; pramāṇa-sattvā-sattva-vikalpā-sahatvāt. çūnye pramāṇa-ñgikāre tenāi 'va çūnyatā-kṣatiḥ; anañgikāre pramāṇa-bhāvān na çūnya-siddhiḥ. svataḥ siddhāu ca cid-rūpatā-  
6 'dy-āpattir ity artha > iti. na ca

« na nirodho na co 'tpattir na baddho na ca sādhakah na mumukṣur na vāi mukta ity eṣā pāramārthatā.”

“sarva-çūnyam nirālambam svarūpam yatra cintyate, abhāva-yogaḥ sa prokto, yenā 'tmānam prapaçyati”

10 'ti çruti-smṛtibhyām api çūnyam tattvatayā pratipādyata > iti vācyam; puruṣāpām nirodhā-'dy-abhāvasyāi 'va tādṛçīṣu çrutiṣu tattvatayo 'ktatvāt, pūrvo-ttara-vākyābhyām puruṣasyāi 'va prakaraṇāt; vilina-viçva-cid-ākāçasyāi 'vāi 'tādṛça-smṛtiṣu tattvatayā pratipādanāc ca,

“trāilokyam gaganā-kāram nabhas-tulyam vapuḥ svakam

15 viyad-gāmi-manā dhyāyan yogi brahmāi 'va giyata”

ity-ādi-vākyā-'ntarāir eka-vākyatvād, ākāça-çūnyayoḥ paryāyatvād iti. mano mahat-tattvā-'dy-akhilā-'ntaḥkaraṇam; viyad-gāmi cid-ākāçe līnam.

dūṣaṇā-'ntaram āha:

**ubhaya-pakṣa-samāna-kṣematvād ayam api. 46.**

20 kṣaṇika-bāhya-vijñāno-'bhaya-pakṣayoḥ samāna-kṣematvāt tulya-nirāsa-hetukatvād ayam api pakṣo vinaçyati 'ty anusaṅgaḥ. kṣaṇika-pakṣa-nirāsa-hetur hi pratyabhijñā-'nupapatty-ādih çūnya-vāde 'pi samānaḥ. tathā vijñāna-pakṣa-nirāsa-hetur bāhya-pratīty-ādir apy atra samāna ity arthaḥ.

yad api « duḥkha-nivṛtti-rūpatayā tat-sādhana-tayā vā çūnyatāi 'vā 'stu  
25 puruṣārtha > iti tāir manyate, tad api durghaṭam ity āha:

**apuruṣārthatvam ubhayathā. 47.**

ubhayathā svataḥ parataç ca çūnyatāyāḥ puruṣārthatvam na sambhavati; sva-niṣṭhatvenāi 'va sukhā-'dīnām puruṣārthatvāt; sthiraśya ca puruṣasyā 'nabhyupagamād ity arthaḥ.

30 tad evam bandha-kāraṇa-viçaye nāstika-matāni dūṣitāni. idānīm pūrva-nirastā-'vaçiṣṭāny āstika-sambhāvyaṇy apy anyāni bandha-kāraṇāni nirasyante.

**na gati-viçeṣāt. 48.**

prakaraṇād bandho labhyate. na gati-viçeṣāt çarīra-praveçā-'di-rūpād  
35 api puruṣasya bandha ity arthaḥ.

atra hetum āha :

**niṣkriyasya tad-asambhavāt. 49.**

niṣkriyasya vibhoḥ puruṣasya gaty-asambhavād ity arthaḥ.

« nanu ṣrutī-smṛtyor ihaloka-paraloka-gamanā-'gamana-ṣṛavanāt puruṣasya paricchinnatvam evā 'stu. tathā ca ṣrutir apy "aṅguṣṭha-mātrah 5 puruṣo 'ntar-ātme " 'ty-ādir » ity āṇāṅkām apākaroti :

**mūrtatvād ghaṭā-'di-vat samāna-dharmā-'pattāv apasiddhāntaḥ. 50.**

yadi ca ghaṭā-'di-vat pumān mūrtaḥ paricchinnatvaḥ svīkriyate, tadā sāvayavatva-vināṣitvā-'dinā ghaṭā-'di-samāna-dharmā-'pattāv apasiddhāntaḥ 10 syād ity arthaḥ.

gati-ṣrutim upapādayati :

**gati-ṣrutir apy upādhi-yogād, ākāṣa-vat. 51.**

yā ca gati-ṣrutir api puruṣe 'sti, sā vibhutva-ṣrutī-smṛti-yukty-anurodhenā 'kāṣasye 'vo 'pādhi-yogād eva mantavye 'ty arthaḥ. tatra ca 15 pramāṇam

“ ghaṭa-samvṛtam ākāṣam nīyamāne ghaṭe yathā  
ghaṭo nīyeta, nā 'kāṣam, tadvaj jīvo nabho-'pamaḥ.”

“ buddher guṇenā 'tma-guṇena cāi 'va, ārā-'gra-mātro hy avaro 'pi dr̥ṣṭa ”  
ity-ādi-ṣrutih. “ nityaḥ sarva-gataḥ sthānur ” ity-ādikā ca smṛtiḥ ; madhy-  
ama-parimāṇatve sāvayavatvā-'pattiyā vināṣitvam, aṇutve ca deha-vyāpi-  
jñānā-'dy-anupapattir ity-ādiḥ ca yuktir iti. ata eva

“ prakṛtiḥ kurute karma ṣubhā-'ṣubha-phalā-'tmakam,  
prakṛtiḥ ca tad aṇṇāti triṣu lokeṣu kāmā-ge ”

'ty-ādi-smṛtibhiḥ prakṛter eva viṣaya kriyā-rūpā gatiḥ smaryata iti. 25

**na karmanā 'py, a-tad-dharmatvāt. 52.**

karmanā adṛṣṭenā 'pi sāksān na puruṣasya bandhaḥ. kutaḥ? puruṣa-  
dharmatvā-'bhāvād ity arthaḥ. pūrvam vihita-niṣiddha-vyāpāra-rūpeṇa  
karmanā bandho nirākṛtaḥ ; atra tu taj-janyā-'dr̥ṣṭene 'ty ārthika-vibhāgād  
apāunaruktyam.

30

« nanv anya-dharmenā 'py adṛṣṭenā 'nyasya bandhaḥ syāt. » tatrā 'ha :  
**atiprasaktir anya-dharmatve. 53.**

bandha-tat-kāraṇayor bhinna-dharmatve 'tiprasaktir, muktaśyā 'pi  
bandhā-'pattir ity arthaḥ.

kim bahunā? svabhāvā-'di-karmā-'ntāir anyena vā kenā 'pi puruṣasya bandho-'tpattir na ghaṭate, ṛuti-virodhād iti sādhanānam bādhakam āha: nirguṇā-'di-ṛuti-virodhaḥ ce 'ti. 54.

puruṣa-bandhasyā 'nāupādhikatve

“sākṣī cetā kevalo nirguṇaḥ ce”

'ty-ādi-ṛuti-virodhaḥ ce 'ty arthaḥ. iti-ṇabdo bandha-hetu-parīkṣā-samāptāu.

tad evaṃ “na svabhāvato baddhasye” 'ty-ādinā praghaṭṭakene 'tara-pratiśedhataḥ prakṛti-puruṣa-saṃyoga eva sākṣād bandha-hetur avadhāritah. tatre 'yam āṇāṅkā: «nanu prakṛti-saṃyogo 'pi puruṣe svābhāvikatvā-'di-10 vikalpa-grastaḥ katham na bhavati? saṃyogasya svābhāvikatva-kālā-'di-nimittakatve hi muktasyā 'pi bandhā-'pattir ity-ādi-doṣā yathā-yogyam samānā eve» 'ti. tām imām āṇāṅkāṃ pariharati:

**tad-yogo 'py avivekān, na samānatvam. 55.**

pūrvokta-tad-yogo 'pi puruṣasyā 'vivekāt; vakṣyamānād avivekād eva 15 hi nimittāt saṃyogo bhavati. ato no 'kta-doṣānām samānatvam asti 'ty arthaḥ. sa cā 'viveko mukteṣu nā 'sti 'ti na teṣām punaḥ saṃyogo bhavati 'ti. «nanv aviveko 'tra na prakṛti-puruṣā-'bheda-sākṣātkārah; saṃyogāt prāg asattvāt. kim tu viveka-prāgabhāvo 'vivekā-'khyā-jñāna-vāsanā vā. tad ubhayam api na puruṣa-dharmaḥ, kim tu buddhi-dharma eve 'ty anya-20 dharṇā 'nyatra saṃyoge 'tiprasaṅga-doṣa-sāmyam asty eve» 'ti cen, māi 'vam! viśayatā-sambandhenā 'vivekasya puruṣa-dharmatvāt; tathā ca prakṛtir buddhi-rūpā satī yasmāi svāmi-puruṣāya tanum vivicya na darṣi-tavatī, sva-vṛtti-darṣanā-'rtham tadīya-buddhi-rūpeṇa tatrāi 'va puruṣe saṃ-yujyata iti vyavasthāyā 'tiprasaṅgā-'bhāvāt. tad uktam Kārikāyā:

25 “puruṣasya darṣanā-'rtham kāivalyā-'rtham tathā pradhānasya paṅgv-andha-vad ubhayor api saṃyogas, tat-kṛtaḥ sarga” iti.

svāmine puruṣāya pradhānena darṣayitum tayoḥ kāivalyā-'rtham ce 'ty arthaḥ. avivekasya vṛtti-rūpatvaṃ tu “vāñ-mātram, na tu tattvaṃ, citta-sthiter” ity āgāmi-sūtre vakṣyāmaḥ. avivekaḥ ca saṃyoga-dvārāi 'va 30 bandha-kāraṇam; pralaye bandhā-'darṣanāt; aviveka-nāce 'pi jīvan-muk-tasya duḥkha-bhoga-darṣanāc ca. ataḥ sākṣād evā 'viveko bandha-kāraṇam prāñ no 'ktaḥ.

«nanu bhogyā-bhoktr-bhāva-niyāmakatvena klptasyā 'nādi-sva-svāmi-bhāvasya karmā-'dīnām vā saṃyoga-hetutvam astu; kim ity aviveko 'pi 35 saṃyoga-hetur iṣyata?» iti cen, na;

“puruṣaḥ prakṛti-stho hi bhuñkte prakṛti-jān guṇān;  
kāraṇam guṇa-saṅgo 'sya sad-asad-yoni-janmasv”



iti Gītāyām saṅgā-'khyā-'bhīmānasya saṃyoga-hetutva-smaraṇāt; vak-  
 gyaṃānā-'di-vākya-yuktibhyaḥ ca; anyathā jñānato mokṣasya ṣṛuti-smṛti-  
 siddhasyā 'nupapatteḥ ca. « athāi 'vam api svo-pādhi-karmā-'dikam api  
 saṃyoga-kāraṇam bhavati; tad vihāya katham aviveka eva kevalam tatra  
 kāraṇam ucyata? » iti. ucyate: avivekā-'pekṣayā karmā-'dīnām api 6  
 paramparayāi 'va puruṣa-sambandhaḥ. tathā 'viveka eva puruṣeṇa sāṅśāc  
 chettum śakyate, karmā-'dikam tv avivekā-'khyā-hetū-'ccheda-dvārāi 've  
 'ty ācayenā 'viveka eva mukhyataḥ saṃyoga-hetutayo 'kta iti. ayam cā  
 'viveko 'grhītā-'samsargakam ubhaya-jñānam avidyā-sthalā-'bhiṣikta eva  
 vivakṣitaḥ; "bandho viparyayāt," "viparyaya-bhedāḥ pañce" 'ty-āgāmi- 10  
 sūtra-dvayāt, "tasya hetur avidye" 'ti Yoga-sūtre 'py avidyāyā eva pañca-  
 parvāyā buddhi-puruṣa-saṃyoga-hetutā-vacanāc ca; anyathā-khyāty-an-  
 abhyanpagama-mātra eva yogato 'tra viśeṣau-'cityāt. na punar aviveko 'trā  
 'bhāva-mātraṃ viveka-prāgabdhāvo vā; muktasyā 'pi bandhā-'patteḥ; jīvan-  
 muktasyā 'pi bhāvi-viveka-vyakti-prāgabdhāvena dharmā-'dharmo-'tpatti- 15  
 dvārā punar-bandha-prasaṅgāc ca. tathā 'gāmi-sūtra-stha-dhivānta-dṛṣṭāntā-  
 'nupapatteḥ ca; abhāvasya dhivānta-vad āvarakatvā-'sambhavāt. tathā  
 vṛddhi-hṛasāv apy avivekasya cūyamāṇau no 'papadyeyātām iti. asman-  
 mate ca vāsanā-rūpasyāi 'vā 'vivekasya saṃyoga-'khyā-janma-hetutayā  
 tamo-vad āvarakatva-vṛddhi-hṛasā-'dikam añjasāi 'vo 'papadyate. "tasya 20  
 hetur avidye" 'ti Pātāñjala-sūtre ca bhāṣya-kārāir avidyā-ṣabdenā 'vidyā-  
 bījaṃ vyākhyātam; jñānasya saṃyogo-'ttara-kālīnatvena saṃyoga-'janaka-  
 tvād iti. api ca "puruṣaḥ prakṛti-stho hi bhūṅkta" ity-ādi-vākyeṣv abhi-  
 mūnā-'khyā-saṅgasyāi 'va prakṛtisthatā-'khyā-saṃyoga-hetutā 'vagamyate.  
 ata eva cā 'vidyā nā 'bhāvo, 'pi tu vidyā-virodhi-jñānā-'ntaram iti Yoga- 25  
 bhāṣye Vyāsa-devāiḥ prayatnenā 'vadhṛtam. tasmād avivekā-'vidyayos  
 tulya-yoga-kṣematayā 'vivekasyā 'pi jñāna-viśeṣatvam iti siddham.

ayam cā 'vivekas tridhā saṃyoga-'khyā-janma-hetuḥ: sāṅśād, dharmā-  
 'dharmo-'tpatti-dvārā, rāgā-'di-dṛṣṭa-dvārā ca bhavati; "sati mūle tad-  
 vipāka" iti Yoga-sūtrāt; "kartā 'smi 'ti nibadhyata" iti smṛteḥ; "vīta- 30  
 rāga-janmā-'darṣanād" iti Nyāya-sūtrāc ca. tad uktam Mokṣadharmaṇi 'pi:

"jñāne-'ndriyāṇi 'ndriyā-'rthā no 'pasarpanty atarṣulam,  
 hinaḥ ca karaṇāir dehi na deham punar arhati."

"tasmāt tarṣā-'tmakād rāgād bījāi jāyanti jantava" iti.

rāgas tv aviveka-kārya iti Yoga-sūtrābhyām apy etat pratyetaavyam, samā- 35  
 na-tantra-nyāyāt. tac ca sūtra-dvayam: "kleṣa-mūlaḥ karmācāyāḥ,"  
 "sati mūle tad-vipāko jāty-āyur-bhogā" iti. kleṣaḥ cā 'vidyā-'di-pañcakam  
 iti.

avivekasya bandha-janane dvāra-jātam ca piṇḍikṛtye 'cvara-gītāyām  
 uktam:

“anātmany ātma-vijñānam, tasmād duḥkham tathe 'tarat,  
rāga-dveṣā-dayo doṣaḥ sarve bhrānti-nibandhanāḥ.

kāryo hy asya bhaved doṣaḥ punyā-'punyam iti ṣṛutih,  
tad-doṣād eva sarveṣāṃ sarva-deha-samudbhava ” iti.

5 etad eva Nyāye sūtritam : “duḥkha-janma-pravṛtti-doṣa-mithyā-jñānānām  
uttaro-'ttarā-pāye tad-anantarā-'pāyād apavarga ” iti.

tad evaṃ saṃyogā-'khyā-janma-dvārā bandhā-'khyā-heyasya mūla-kāra-  
ṇam aviveka iti heya-hetu-vyūhaḥ pratipāditāḥ.

itaḥ paraṃ krama-prāptam hāno-'pāya-vyūham ati-vistareṇā-'gāstra-  
10 samāpti pratipādayati; antarā-'ntarā co 'kta-vyūhān api vistārayiṣyati :

**niyata-kāraṇāt tad-ucchittir, dhvānta-vat. 56.**

cuṅkti-rajatā-'di-sthale loka-siddham yaṃ niyata-kāraṇam viveka-sākṣāt-  
kāras, tasmāt tasyā 'vivekasyo 'cchittir bhavati; dhvānta-vat, yathā dhvān-  
tam ālokād eva niyata-kāraṇān naṣyati, no 'pāyā-'ntareṇa, tathāi 'vā 'viveko  
15 'pi vivekāḍ eva naṣyati, na tu karmā-'dibhyaḥ sākṣād ity arthaḥ. tad etad  
uktaṃ Yoga-sūtreṇa : “viveka-khyātir aviplayā hāno-'pāya ” iti. karmā-  
'dīni tu jñānasyāi 'va sādhanāni; “yogā-'ṅgā-'nuṣṭhānād aḥuddhi-kṣaye  
jñāna-dīptir ā viveka-khyāter ” iti Yoga-sūtreṇa sattva-ḥuddhi-dvārā jñāna  
eva yogā-'ṅgā-'ntargata-sarva-karmaṇāṃ sādhanatvā-'vadhāraṇād iti.

20 prācīnās tu vedāntino mokṣe 'pi karmaṇo jñānā-'ṅgatvam āhuh;

“vidyām cā 'vidyām ca yas tad vedo 'bhayaṃ saha,  
avidyayā mṛtyuṃ tīrtvā vidyayā 'mṛtam aṇuta ”

iti ṣṛutāu “saha-kāritvena ce ” 'ti Vedānta-sūtre cā 'ṅgā-'ṅgi-bhāvena  
jñāna-karmaṇoḥ saha-kāritvā-'vadhāraṇāt;

25 “jñāninā 'jñāninā vā 'pi yāvad dehasya dhāraṇam,  
tāvad varṇā-'çrama-proktaṃ kartavyaṃ karma muktaya ”

ity-ādi-smṛteḥ ca. “upamardam ce ” 'ti Vedānta-sūtreṇa tu karma-tyāgo  
yogā-'rūḍhasya nyāya-prāpto 'nūdyata eva, jñānasya mukhyato mokṣa-hetu-  
tvam vyavasthāpayitum; yadi hi vikṣepakatvād karma jñānā-'bhyāsasya  
30 virodhi bhavet, tadā guṇa-lope na guṇina iti nyāyena pradhāna-rakṣā-'rtham  
aṅga-bhūtaṃ karmāi 'va tyājyaṃ Jāḍabharatā-'di-vad ity āçayād iti. teṣāṃ  
mate 'pi viveka-dvārātāṃ vinā 'viveka-nāçakatvaṃ karmaṇo nāi 'va si-  
dhyatī 'ti na tad-virodhaḥ.

atra sūtre dhvāntasyā 'loka-nāçyatva-vacanāt tamo 'pi dravyam eva,  
35 na tv ālokā-'bhāvaḥ; asati bādhake nīlaṃ tama ity-ādi-pratyayānāṃ bhra-  
matvā-'nāucityāt. na ca « kṛptenāi 'vo 'papattāv atirikta-kalpanā-gāuravam  
eva bādhakam » iti vācyam; evaṃ sati vijñāna-mātreṇāi 'va svapna-vat

sarva-vyavahāro-'papattāv atirikta-kalpanā-gāuraveṇa bāhyā-'rtha-pratīter  
api bādhā-'patteḥ. tasmād atra prāmāṇikatvād gāuravaṃ na doṣāye 'ti.

« nanu viveka-jñānaṃ vinā 'py avivekā-'khyā-jñāna-vyaktīnāṃ sva-sva-  
trītiya-kṣaṇe 'vaçyaṃ vināçāj jñānasya tan-nāçakatvaṃ kim-artham iṣyata »  
iti ced, aviveka-çabdena tad-vāsanāyā eva pūrva-sūtre vyākhyātāt; 5  
anāgatā-'vasthasyā 'vivekasyā 'sman-mate nāçā-sambhavāc ce 'ti.

« nanu prakṛti-puruṣā-'viveka eva cet saṃyoga-dvārā bandha-hetus  
taylor viveka eva ca mokṣa-hetus, tarhi dehā-'dy-abhimāna-sattve 'pi mokṣaḥ  
syāt; tac ca çruti-smṛti-nyāya-viruddham » iti. tatrā 'ha:

**pradhānā-'vivekād anyā-'vivekasya tad-dhāne hānam. 57.**

10

puruṣe pradhānā-'vivekāt kāraṇād yo 'nyā-'viveko buddhy-ādy-aviveko  
jāyate, kāryā-'vivekasya kāryatayā 'nādi-kāraṇā-'viveka-mūlakatvāt tasya  
pradhānā-'viveka-hāne saty avaçyaṃ hānam ity arthaḥ. yathā çarīrād  
ātmani vivikte çarīra-kāryeṣu rūpā-'diṣv aviveko na sambhavati, tathā  
kūṭasthatvā-'di-dharmāiḥ pradhānāt puruṣe vivikte tat-kāryeṣu pariṇāmā- 15  
'di-dharmakeṣu buddhy-ādiṣv abhimāno no 'tpattum utsahate; tulya-nyāyāt  
kāraṇa-nāçāc ce 'ti bhāvaḥ. tad etat smaryate:

“ citrā-'dhāra-paṭa-tyāge tyaktaṃ tasya hi citrakam,  
prakṛter virame ce 'ttham, dhyāyinām ke smarā-'daya? ” iti.

viramo virāmas tyāgaḥ. ādi-çabdena dravya-rūpā api vikārā grāhyā iti. 20  
yac ca « buddhi-puruṣa-vivekād eva mokṣa » ity api kvacid ucyate, tatra  
sthūla-sūkṣma-buddhi-grahaṇāt prakṛter api grahaṇam; anyathā buddhi-  
viveke 'pi prakṛty-abhimāna-sambhavād iti. « nanu buddhy-ādy-abhimānā-  
'tirikte prakṛty-abhimāne kim pramāṇam? aham ajña ity-ādy-akhilā-'bhi-  
mānānām buddhy-ādi-viṣayatvenāi 'vo 'papatter » iti cen, na; 25

“ mṛtvā-mṛtvā punaḥ-sṛṣṭāu svargī syām, mā ca nārakī ”

'ty-ādy-abhimānānām pradhāna-viṣayatvaṃ vinā 'nupapatteḥ; atītānām  
buddhy-ādy-akhila-kāryāṇām punaḥ-sṛṣṭy-abhāvāt. pradhānasya tv idam  
eva pralayā-'nantaraṃ janma, yad buddhy-ādi-rūpāi-'ka-pariṇāma-tyāgenā  
'para-buddhy-ādi-rūpatayā pariṇāmanam iti. 30

na cā « tmani janmā-'di-jñānaṃ abhimāna eva na bhavati; puruṣasyā  
'pi liṅga-çarīra-saṃyoga-viyoga-rūpayor janma-maṇaṇayoḥ pāramārthika-  
tvād » iti vāçyam;

“ na jāyate mriyate vā kadā-cin, nā 'yam bhūtvā bhavitā vā na bhūya ”  
ity-ādi-vākyair janmā-'di-pratiṣedheno 'tpatti-vināçā-'bhimāna-rūpasyā 'py 35  
ātmani janmā-'di-jñānasya siddheḥ; aprasaktasya pratiṣedhā-'yogāt. kim ca  
buddhy-ādiṣu puruṣāṇām abhimāno 'nādir vaktum na çakyate; buddhy-

ādīnām kāryatvāt. ataḥ kāryeṣv abhimāna-vyavasthā-rtham niyāmakā-  
 'kāṅkṣāyām kāraṇā-'bhimāna eva niyāmakatayā sidhyati; loke dṛṣṭatvāt,  
 kalpanāyāḥ ca dṛṣṭā-'nusāritvāt; yathā loke dṛṣṭaḥ kṣetrā-'bhimānāt kṣetra-  
 janya-dhānyā-'diṣv abhimānaḥ, suvarṇā-'bhimānāc ca taj-janya-kāṭakā-'diṣv  
 5 abhimānaḥ; taylor nivṛttyā ca taylor nivṛttir iti. pradhānā-'bhimāna-tad-  
 vāsanayoḥ ca bījā-'ṅkura-vad anāditvān na tad-abhimāne niyāmakā-'ntarā-  
 'pekṣe 'ti.

evam pratipādite catur-vyūhe punar iyaṃ ācāṅkā: « nanu puruṣe ced  
 bandha-mokṣāu vivekā-'vivekāu ca svīkṛtāu, tarhi “ nitya-  
 10 muktasye ” 'ti svokti-virodhaḥ; tathā

“ na nirodho na co 'tpattir na baddho na ca sādhaḥ  
 na mumukṣur na vāi mukta ity eṣā paramārthate ”

'ty-ādi-ṣṛuti-virodhaḥ ce » 'ti. tām pariharati:

**vāñ-mātram, na tu tattvaṃ, citta-sthiteḥ. 58.**

15 bandhā-'dīnām sarveṣām citta evā 'vasthānāt tat sarvaṃ puruṣe vāñ-  
 mātram ṣabda-mātram, sphaṭika-lāuhitya-vat pratibimba-mātratvāt; na tu  
 tattvaṃ tasya bhāvaḥ; anāropitaṃ japā-lāuhitya-vad ity arthaḥ. ato no  
 'kta-virodha iti bhāvaḥ. “ sa samānaḥ sann ubhāu lokāv anusaṃcarati,  
 dhyāyati 'va, lelāyati 've ” 'ty-ādi-ṣṛutayas tv atra pramāṇam. sa puruṣaḥ,  
 20 samāno lokayor eka-rūpaḥ; iva-ṣabdābhyām nānā-rūpatvasyāu 'pādhika-  
 tvam uktam. tathā co 'ktam:

“ bandha-mokṣāu sukhaṃ duḥkham mohā-'pattiḥ ca māyayā;  
 svapne yathā 'tmanaḥ khyātiḥ saṃsṛtir. na tu vāstavi ” 'ti.

māyayā māyā-'khyā-prakṛty-āupādhikī 'ty arthaḥ. « nanv evaṃ tucchasya  
 25 bandhasya hānaṃ katham puruṣārthaḥ? katham vā 'nya-dharmābhyām  
 aviveka-vivekābhyām anyasya bandha-mokṣa-svīkāre karmā-'dibhir iva nā  
 'vyavasthe » 'ti ced, atro 'kta-prāyam api punaḥ prapañcyate: yady api  
 duḥkha-yoga-rūpo bandho vṛtti-rūpau ca vivekā-'vivekāu cittasyāi 'va,  
 tathā 'pi puruṣe duḥkha-pratibimba eva bhoga ity avastutve 'pi tad-dhānam  
 30 puruṣārthaḥ; duḥkham mā bhuñjīye 'ti prārthanāt. evaṃ yasmāi puru-  
 ṣāya prakṛtir avivekenā 'tmānaṃ darśitavatī, tad-vāsanā-vaçāt tam eva  
 saṃyoga-dvārā badhnāṣi, nā 'nyam; tathā yasmāi vivekenā 'tmānaṃ darśi-  
 tavatī, tam eva sva-viyoga-dvārā mocayati, vāsano-'chedād iti vyavasthā  
 'pi ghaṭata iti. karmā-'dibhir bandhā-'bhyupagame tv evaṃ vyavasthā na  
 35 ghaṭate; karmā-'dīnām sāksi-bhāsyatvā-'bhāvena sāksāt puruṣeṣv aprati-  
 bimbanād iti.

« nanu bandhā-'dikaṃ cet puruṣe vāñ-mātram, tarhi ṣṛavapena yuktyā

vā tasya bādho bhavatu ; kim-arthaṃ ṣṛti-smṛtyoḥ sāksātkāra-paryantam viveka-jñānam upadiṣyate mokṣa-hetutaye ? 'ti. tatrā 'ha :

**yuktito 'pi na bādhyate, diñ-mūḍha-vad aparokṣād ṛte. 59.**

yuktir mananam. api-çabdaḥ çravaṇa-samuccayā-rthaḥ. vāñ-mātram api puruṣasya bandhā-dikam çravaṇa-manana-mātreṇa na bādhyate sāksāt-  
kāram vinā ; yathā diñ-mūḍhasya janasya vāñ-mātram api dig-vāiparītyam  
çravaṇa-yuktibhyām na bādhyate sāksātkāram vine 'ty arthaḥ. prakṛte ce  
'dam eva bādhyatvam, yat puruṣe bandhā-'di-buddhi-nivṛttir, na tv abhāva-  
sāksātkārah ; çravaṇā-'dinā tad-utpatti-sambhāvanāyā apy abhāvād iti.

athave 'tthaṃ vyākhyeyam : « nanu “niyata-kāraṇāt tad-ucchittir” 10  
ity anena viveka-jñānam aviveko-'cchedakam uktam. taj jñānam kim çra-  
vanā-'di-sādhūranam, utā 'sti kaçcid viçeṣa ? » ity ākāṅkṣāyām āha “yuktito  
'pi” 'ty-ādi-sūtram. aviveko yuktitaḥ çravaṇataç ca na bādhyate no  
'cchidyate vivekā-'parokṣam vinā, diñ-moha-vad ity arthaḥ. sāksātkāra-  
bhrame sāksātkāra-viçeṣa-darçanasyāi 'va virodhitvād iti. 16

tad evaṃ viveka-sāksātkārān mokṣam pratipādye 'taḥ param vivekaḥ  
pratipādanīyaḥ. tatrā 'dau prakṛti-puruṣā-'dinām vivekataḥ siddhāu pra-  
mānam upanyasyate :

**acākṣuṣāṇām anumānena bodho, dhūmā-'dibhir iva vahneḥ. 60.**

acākṣuṣāṇām apratyakṣāṇām. kecit tāvat padārthāḥ sthūla-bhūta- 20  
tat-kārya-dehā-'dayaḥ pratyakṣa-siddhā eva. pratyakṣeṇā 'siddhānām  
prakṛti-puruṣā-'dinām anumānena pramānena bodhaḥ, puruṣa-niṣṭha-phala-  
siddhir bhavati ; yathā dhūmā-'dibhir janitenā 'numānena vahneḥ siddhir  
ity arthaḥ. anumānā-'siddham apy āgamāt sidhyati 'ty api bodhyam.  
asya çāstrasyā 'numāna-prādhānyāt tu kevalā-'numānasya mukhyatayāi 25  
'vo 'panyāso, na tv āgamasya 'napekṣe 'ti. tathā ca Kārikā :

“sāmānyatas tu dṛṣṭād atīndriyāṇām pratītir anumānāt,  
tasmād api cā 'siddham parokṣam āptā-'gamāt siddham” iti.

anena ca sūtreṇe 'dam manana-çāstram ity avagamyate.

ukta-pramāṇāḥ sādhyasya vivekasya pratiyogy-anuyogi-padārthānām 30  
saṃgraha-sūtram vakṣyamāṇā-'numāno-'payogi-kārya-kāraṇa-bhāvam api  
pradarçayati :

**sattva-rajas-tamasāṃ sāmyā-'vasthā prakṛtiḥ, prakṛter mahān,  
mahato 'haṃkāro, 'haṃkārat pañca tanmātrāṇy ubhayam  
indriyam, tanmātrebhyaḥ sthūla-bhūtāni ; puruṣa iti pañca- 35  
viñçatir gaṇaḥ. 61.**

sattvā-'dini dravyāṇi, na vāiçeṣikā guṇāḥ ; saṃyoga-vibhāga-vattvāt ;

laghutva-calatva-gurutvā-'di-dharmakatvāc ca. teṣv atra cāstre cṛuty-ādāu  
ca guṇa-ṣabdhā puruṣo-'pakaraṇatvāt puruṣa-paṇu-bandhaka-triguṇā-'tmaka-  
mahad-ādi-raju-nirmātrtvāc ca prayujyate. teṣāṃ sattvā-'di-dravyāṇāṃ yā  
5 'sāmyā-'vasthā 'nyūnā-'natiriktā-'vasthā, nyūnā-'dhika-bhāvenā 'saṃhananū-  
'vasthe 'ti yāvat; akāryā-'vasthe 'ti niṣkarṣaḥ. akāryā-'vastho-'palakṣitam  
guṇa-sāmānyam prakṛtir ity arthaḥ; yathā-ṣṛute vāiṣamyā-'vasthāyam  
prakṛti-nāṣa-prasaṅgāt;

“sattvaṃ rajas tama iti, eṣāi 'va prakṛtiḥ sadā;  
eṣāi 'va saṃsṛtir jantor, asyāḥ pāre param padam”

10 ity-ādi-smṛtibhir guṇa-mātrasyāi 'va prakṛtitva-vacanāc ca.

sattvā-'dīnāṃ anugamāya sāmānyam iti; puruṣa-vyāvartanāya guṇe  
'ti; mahad-ādi-vyāvartanāya co 'palakṣitā-'ntam iti. mahad-ādayo 'pi hi  
kārya-sattvā-'di-rūpāḥ puruṣo-'pakaraṇatayā guṇāc ca bhavantī 'ti. tad  
atra prakṛteḥ svarūpam evo 'ktam; asyā viṣeṣas tu paṇcād vakṣyate.

15 prakṛteḥ kāryo mahān mahat tattvam. mahad-ādināṃ svarūpaṃ viṣe-  
ṣaḥ ca vakṣyate. mahataḥ ca kāryo 'hamkāraḥ. ahamkārasya kārya-dvayam  
tanmātrāṇy ubhayam indriyam ca. tatro 'bhayam indriyam bāhyā-'bhyan-  
tara-bhedenāi 'kādaḥ-vidham. tanmātrāṇāṃ kāryāṇi pañca sthūla-bhū-  
tāni. sthūla-ṣabdhāt tanmātrāṇāṃ sūkṣma-bhūtatvam abhyupagatam. pu-  
20 ruṣas tu kārya-kāraṇa-vilakṣaṇa iti. ity evam pañca-viṇṇatir gaṇaḥ padār-  
tha-vyūhaḥ; etad-atiriktāḥ padārtho nā 'stī 'ty arthaḥ. athavā sattvā-'dīnāṃ  
pratyeका-vyakty-ānantiyam gaṇa-ṣabdo vakti. ayam ca pañca-viṇṇatiko  
gaṇo dravya-rūpa eva. dharma-dharmy-abhedāt tu guṇa-karma-sāmānyā-  
'dīnāṃ atrāi 'vā 'ntarbhāvaḥ; etad-atirikta-padārtha-sattve hi tato 'pi  
25 puruṣasya vivektavyatayā tad-aśaṃgrahe nyūnatā 'padyeta. etena sām-  
khyānāṃ aniyata-padārthā-'bhyupagama iti mūḍha-pralāpa upekṣaṇīyaḥ.  
dik-kālāu cā 'kācam eva; “dik-kālāv ākācā-'dibhya” ity-āgāmi-sūtrāt.  
eta eva padārthāḥ paraspara-praveṣā-'praveṣābhyām kvacit tantra ekam  
eva, kvacit tu ṣaṭ, kvacit ca ṣoḍaṣa, kvacit ca sāmkyā-'ntarāir apy upadi-  
30 ṣyante. viṣeṣas tu sādharma-vāidharma-mātra iti mantavyam. tathā  
co 'ktam Bhāgavate:

“ekasminn api dr̥ṣyante praviṣṭāni 'tarāni ॐ  
pūrvasmin vā parasmaṃ vā tattve tattvāni sarvaḥ.  
iti nānā-prasaṃkhyānāṃ tattvānāṃ ṛṣibhiḥ kṛtam

36 sarvaṃ nyāyāṃ yukti-mattvād, viduṣāṃ kim aḥobhanam?” iti.

ete ca padārthāḥ cṛutiṣv api gaṇitāḥ; yathā Garbho-'paṇisadi: “aṣṭāu  
prakṛtayaḥ, ṣoḍaṣa vikārā” iti; Praṇo-'paṇisadi ca “pṛthivī ca pṛthivī-  
mātrā ce” 'ty-ādinā; evaṃ Māitreyo-'paṇisad-ādiṣv api. aṣṭāu ca prakṛta-  
yaḥ Kārikayā vyākhyātāḥ:

“mūla-prakṛtir avikṛtir, mahad-ādyāḥ prakṛti-vikṛtayaḥ sapta, ṣoḍaśakas tu vikāro, na prakṛtir na vikṛtiḥ puruṣa” iti.

ekam evā 'dvitīyaṃ tattvam iti ṛuti-smṛti-pravādas tu sarva-tattvānāṃ puruṣe vilāpanena cakti-çaktimad-abhedene 'ty a virodhaḥ. layas tu sūksmī-bhāvenā 'vasthānam, na tu nāça iti. tad uktam :

6

“āśij jñānam atho artha ekam evā 'vikalpitaṃ” iti.

avikalpitaṃ avibhaktam. etac ca Brahma-mīmāṃsā-bhāṣye 'dvāita-prasaṅgato vistareṇo 'papāditam. viçeṣas tv ayaṃ, yat seçvara-vāde 'nya-tattvānāṃ tatṛai 'vā 'vibhāgād içvara-cāitanyam evāi 'kaṃ tattvam ; nirīçvara-vāde tu tri-veni-vad anyo-'nyā-'vibhaktatayāi 'kasmin kūṭasthe tejo-maṇḍala-vad ātma-maṇḍale prakṛty-ākhyā-sūksmā-'vasthaya mahad-āder avibhāgād ātmāi 'vāi 'kaṃ tattvam iti. tathā ca vakṣyati “nā 'dvāita-ṛuti-virodho jāti-paratvād” iti.

eteṣu padārtheṣv acākṣuṣāṇāṃ anumānena bodham pratipādayati sūtra-jātena :

15

**sthūlāt pañca-tanmātrasya. 62.**

bodha ity anuvartate. sthūlaṃ tāvac cākṣuṣam eva, tac ca tanmātra-kāryatayo 'ktam. tataḥ sthūla-bhūtāt kāryāt tat-kāraṇatayā tanmātrānumānena sthūla-vivekato bodha ity arthaḥ.

ākāça-sūdhāranyāya sthūlatvam atra bāhye-'ndriya-grāhya-guṇakatvaṃ cāntā-'di-viçeṣa-vattvaṃ vū. tanmātrāṇi ca, yaj-jātiyeṣu cāntā-'di-viçeṣa-trayaṃ na tiṣṭhati, taj-jātiyānūṃ çabda-sparça-rūpa-rasa-gandhānāṃ ādhāra-bhūtāni sūksma-dravyāṇi sthūlānāṃ aviçeṣāḥ;

“tasmiṇs-tasmiṇs tu tanmātrā, tena tanmātratā smṛtā.

na cāntā na 'pi ghorās te na mūḍhāç cā 'viçeṣiṇa”

25

iti Viṣṇupurāṇā-'dibhyaḥ. asyā 'yam arthaḥ : teṣu-teṣu bhūteṣu tanmātrās tiṣṭhantī 'ti kṛtvā dharma-dharmy-abhedād dravyāṇāṃ api tanmātratā smṛtā. te ca padārthāḥ cānta-ghora-mūḍhā-'khyāiḥ sthūla-gata-çabdā-'di-viçeṣāiḥ çūnya, eka-rūpatvāt. tathā ca cāntā-'di-viçeṣa-çūnya-çabdā-'di-mattvam eva bhūtānāṃ çabdā-'di-tanmātratvam ity āçayaḥ. ato 'viçeṣiṇo 'viçeṣa-samjñitā iti. cāntaṃ sukhā-'tmakaṃ, ghoraṃ duḥkhā-'tmakaṃ, mūḍham mohā-'tmakaṃ. tanmātrāṇi ca devā-'di-mātra-bhogyatvena kevalaṃ sukhā-'tmakāṇy eva, sukhā-'dhikyād iti.

atre 'dam anumānam : apakaṛṣa-kāṣṭhā-'pannāni sthūla-bhūtāni sva-viçeṣa-guṇavad-dravyo-'pādānakāni ; sthūlatvāt ; ghaṭa-paṭā-'di-vad iti. 35 atrā 'navasthā-'pattiyā sūksmam ādāyāi 'va sādhyam paryavasyati. anukūla-tarkaç cā 'tra : kāraṇa-guṇa-krameṇa kārya-guṇo-'tpatter bādhaka-

vyatirekeṇā 'parihāryatvam. ṣṛuti-smṛtayaḥ ce 'ti. prakṛteḥ ṣabda-sparṣā-  
'di-mattve tu bādhakam asti

“ṣabda-sparṣa-vihīnaṃ tad rūpā-'dibhir asaṃyutam,  
triguṇaṃ taj jagad-yonir an-ādi-prabhavā-'pyayam ”

- 6 iti Viṣṇupurāṇā-'di-vākya-jātam. buddhy-ahamkārayoḥ ca ṣabda-sparṣā-  
'di-mattve bhūta-kāraṇatva-ṣṛuti-smṛtaya eva bādhikāḥ santi; bāhye-  
'ndriya-grāhya-jātiya-viṣeṣa-guṇa-vattvasyāi 'va bhūta-lakṣaṇatvena tayoṛ  
api bhūtatvā-'pattyā svasya sva-kāraṇatvā-'nupapatter iti. « nanv evaṃ  
kāraṇa-dravyeṣu rūpā-'dy-abhāve tanmātra-rūpā-'deḥ kim kāraṇam? » iti  
10 cet, sva-kāraṇa-dravyāṇāṃ nyūnā-'dhika-bhāvenā 'nyo-'nyam saṃyoga-  
viṣeṣa eva; haridrā-'dīnāṃ saṃyogasya tad-ubhayā-'rabdha-dravye rakta-  
rūpā-'di-hetutva-darṣanāt. dṛṣṭā-'nusāreṇa svā-'ṣṛaya-hetu-saṃyogānāṃ  
eva rūpā-'di-hetutva-sambhāve tārkkikāṇāṃ paramāṇuṣu rūpa-kalpanāṃ tu  
heyam. sajātiya-kāraṇa-guṇasyāi 'va kārya-guṇā-'rambhakate 'ti tu teṣāṃ  
15 api na nīyamaḥ; trasareṇu-mahattvā-'dāv avayava-bahutvā-'der eva tāir  
api hetutvā-'bhyupagamād iti dik.

indriyā-'numānaṃ cū 'kāṣā-'numāna-vad darṣana-sparṣana-vacanā-'di-  
bhiḥ pratyakṣābhir vṛttibhir eve 'ti. tad atra no 'ktam; tattvā-'ntareṇa  
tattvā-'ntarā-'numānānāṃ eva prakṛtatvād iti na nyūnatā.

- 20 tanmātrāṇāṃ co 'tpattāu Yoga-bhāṣyo-'kta-prakriyāi 'va grāhyā; yathā  
'hamkāraḥ cābda-tanmātraṃ, tataḥ cū 'hamkāra-sahakṛtāc cābda-tanmā-  
trāc cābda-sparṣa-guṇakam sparṣa-tanmātraṃ; evaṃ krameṇāi 'kāika-  
guṇa-vṛddhyā tanmātrāṇy utpadyanta iti. yā tu

“ākāṣas tu vikurvāṇaḥ sparṣa-mātraṃ sasarja ha;

- 25 balavān abhavad vāyus, tasya sparṣo guṇo mata ”

ity-ādīnā Viṣṇupurāṇe sparṣā-'di-tanmātra-sṛṣṭir ākāṣā-'di-sthūla-bhūta-  
catuṣṭayād uktā, sā bhūta-rūpeṇa pariṇamāna-rūpāi 'va mantavyā; ākāṣā-  
'dīni jalā-'ntāni hi sthūla-bhūtāni sva-svo-'ttara-bhūta-rūpeṇa svā-'nugata-  
tanmātrāḥ svo-'paṣṭambhataḥ pariṇamayantī 'ti.

- 30 bāhyā-'bhyantarābhyāṃ tāiḥ cū 'hamkārasya. 63.

bāhyā-'bhyantarābhyāṃ indriyābhyāṃ tāiḥ pañca-tanmātraiḥ ca kāryāis  
tat-kāraṇatayā 'hamkārasyā 'numānena bodha ity arthaḥ. ahamkāraḥ cū  
'bhīmāna-vṛttikam antahkāraṇa-dravyaṃ, na tv abhīmāna-mātraṃ; dravy-  
asyāi 'va loke dravyo-'pādānatva-darṣanāt; suṣupty-ādāv ahamkāra-vṛtti-  
35 nācena bhūta-nāca-prasaṅgād vāsānā-'ṣṛayatvenāi 'vā 'hamkāra-'khyā-  
dravya-siddheḥ ce 'ti.

atre 'ttham anumānam: tanmātre-'ndriyāṇy abhīmānavad-dravyo-'pā-  
dānakāni; abhīmāna-kārya-dravyatvāt; yan nāi 'vaṃ, tan nāi 'vaṃ, yathā  
puruṣā-'dir iti.



« nanv abhimānavad dravyam evā 'siddham » iti ced, ahaṃ gāura ity-  
 ādi-vṛtty-upādānatayā cakṣur-ādi-vat tat-siddeḥ ; anena cā 'numānena mana-  
 ādy-atireka-mātrasya tat-kāraṇatayā prasādhyatvāt. atra cā 'yam anukūlas  
 tarkaḥ : “ bahu syām, prajāyeye ” 'ty-ādi-ṣṛuṭi-smṛtibhyas tāvad bhūtā-'di-  
 sṛṣṭer abhimāna-pūrvakatvād buddhi-vṛtti-pūrvaka-sṛṣṭāu kāraṇatayā 'bhi- 5  
 mānaḥ siddhaḥ. tatra cāi 'kā-'rtha-samavāya-pratyāsattyāi 'vā 'bhimānasya  
 sṛṣṭi-hetutvaṃ lāghavāt kalpyata iti. « nanv evaṃ kulālā-'haṃkārasyā 'pi  
 ghaṭo-'pādānatvā-'pattyā kulāla-muktāu tad-antaḥkāraṇa-nāce tan-nirmita-  
 ghaṭa-nācaḥ syāt. na cāi 'tad yuktam ; puruṣā-'ntareṇa sa evā 'yam ghaṭa  
 iti pratyabhijñāyamānatvād » iti. māi 'vam ! mukta-puruṣa-bhoga-hetu- 10  
 pariṇāmasyāi 'va tad-antaḥkāraṇa-mokṣo-'ttaram ucchedāt. na tu pariṇāma-  
 sāmānyasyā 'ntaḥkāraṇa-svarūpasya vo 'cchedaḥ ; “ kṛtārtham prati naṣṭam  
 apy anaṣṭam tad-anya-sādhāraṇatvād ” iti Yoga-sūtre mukta-puruṣo-'pakara-  
 nasyā 'py anya-puruṣārtha-sādhakatva-siddher iti. athavā ghaṭā-'diṣv api  
 Hiranyagarbhā-'haṃkāra eva kāraṇam astu, na kulālā-'dy-ahamkāras, tathā 15  
 'pi sāmānya-vyāptāu na vyabhicāraḥ. samaṣṭi-buddhy-ādy-upādānikāi 'va  
 hi sṛṣṭiḥ purāṇā-'diṣu sāmākhya-yogayoḥ ca pratipādyate, na tu tad-aṅga-  
 vyāṣṭi-buddhy-ādy-upādānikā ; yathā mahā-prthivyā eva sthāvara-jaṅgamā-  
 'dy-upādānatvaṃ, na tu prthivy-aṅga-loṣṭā-'der iti.

tenā 'ntaḥkāraṇasya. 64.

20

tenā 'haṃkāreṇa kuryeṇa tat-kāraṇatayā mukhyasyā 'ntaḥkāraṇasya  
 mahad-ākhyā-buddher anumānena bodha ity arthaḥ. atrā 'py ayam prayo-  
 gaḥ : ahaṃkāra-dravyaṃ niçcaya-vṛttimad-dravyo-'pādānakam ; niçcaya-  
 kārya-dravyatvāt ; yan nāi 'vam, tan nāi 'vam, yathā puruṣā-'dir iti. atrā  
 'py ayam tarkaḥ : sarvo 'pi lokaḥ padārtham ādāu svarūpato niçcītya paç- 25  
 cād abhimanyate (ayam aham, maye 'dau kartavyam) ity-ādi-rūpeṇa 'ti  
 tāvat siddham eva. tatrā 'haṃkāra-dravya-kāraṇā-'kāṅkṣāyām vṛttyoḥ  
 kārya-kāraṇa-bhāvena tad-açrayayor eva kārya-kāraṇa-bhāvo lāghavāt kalp-  
 yate ; kāraṇasya vṛtti-lābhena kārya-vṛtti-lābhasyāu 'tsargikatvād iti. ṣṛu-  
 tāv api “ sa iksām-cakre, ” “ tad āikṣate ” 'ty-ādāu sargā-'dy-utpanna-bud- 30  
 dhita eva tad-itarā-'khila-sṛṣṭir avagamyata iti.

yady apy ekam evā 'ntaḥkāraṇam, vṛtti-bhedena trividham lāghavāt ;

“ guṇa-kṣobhe jāyamāne mahān prādur-babhūva ha ;  
 mano mahānç ca vijñeya. ekaṃ tad vṛtti-bhedata ”

iti Lāiṅgāt ; “ pañca-vṛttir mano-vad vyapadiçyata ” iti Vedānta-sūtreṇa 35  
 prāṇa-drṣṭānta-vidhayā manaso 'pi vṛtti-mātra-bhedena bahutva-siddheç ca ;  
 anyathā niçcayā-'di-vṛttibhir iva bhrama-samçaya-nidrā-krodhā-'di-vṛttibhir  
 api sva-sama-samkhyā-'nantā-'ntaḥkāraṇā-'patteḥ ; buddhy-ādiṣv avyava-  
 sthayā mana-ādi-prayogasya Pātāñjalā-'di-sarva-çāstreṣv anupapatteç ca.

tathā 'pi vañṣa-parvasv ivā 'vāntara-bhedam ācṛityā 'ntaḥkaraṇa-traye kramah kārya-kāraṇa-bhāvaḥ co 'ktaḥ; yogo-'payogi-ṣṛuti-smṛti-paribhāṣā-'nusārād iti mantavyam. tad uktaṁ Vāsiṣṭhe :

- 6 “ aham-artho-'dayo yo 'yam cittā-'tmā vedanā-'tmakaḥ,  
etac citta-drumasyā 'sya bījaṁ viddhi mahāmate.  
etasmāt prathamō-'dbhinnād aṅkuro 'bhinavā-'kṛtīḥ  
niṣṭayā-'tmā nirākāro, buddhir ity abhidhiyate.  
asya buddhy-abhidhānasya yā 'ṅkurasya prapīnatā  
sāmkalpa-rūpiṇī, tasyāc citta-ceto-mano-'bhidhe ” 'ti.

- 10 aham-artho 'ntaḥkaraṇa-sāmānyam. atra vākye bījā-'ṅkura-nyāyenāi 'kasyāi  
'vā 'ntaḥkaraṇa-vṛkṣasya vṛtti-mātra-rūpeṇa cittā-'dy-ākhyā-'vasthā-bhedāḥ  
kramikās trividhāḥ parināmā uktā iti. sāmkhya-ṣāstre ca cintā-vṛttikasya  
cittasya buddhāv evā 'ntarbhāvaḥ; ahamkārasya cā 'tra vākye buddhāv  
antarbhāvaḥ.

- 15 tataḥ prakṛteḥ. 65.

- tato mahat-tattvāt kāryāt kāraṇatayā prakṛter anumānena bodha ity  
arthaḥ. antaḥkaraṇa-sāmānyasyā 'pi kāryatvaṁ tāvad ekadā pañce-'ndriya-  
jñānā-'nutpattyā madhyama-parimāṇatayā dehā-'di-vad eva siddham; ṣṛuti-  
smṛti-prāmāṇyāc ca. tasya ca prakṛti-kāryatve 'yam prayogaḥ: sukha-  
20 duḥkha-moha-dharminī buddhiḥ sukha-duḥkha-moha-dharma-draya-  
janyā; kāryatve sati sukha-duḥkha-mohā-'tmakatvāt; kāntā-'di-vad iti.  
kāraṇa-guṇā-'nusāreṇai 'va kārya-guṇau-'cityaṁ cā 'trā 'nukūlas tarkaḥ;  
ṣṛuti-smṛtayo 'pī 'ti mantavyam. « nanu viśayeṣu sukhā-'di-mattve pramā-  
ṇaṁ nā 'sti; ahaṁ sukhī 'ty-ādy-evā-'nubhavāt; tat katham kāntā-'di-viśayo  
25 dṛṣṭānta? » iti cen, na; sukhā-'dy-ātmaka-buddhi-kāryatayā srak-sukhaṁ  
candana-sukhaṁ ity-ādy-anubhavena ca viśayāṇāṁ api sukhā-'di-dharma-  
katva-siddheḥ; ṣṛuti-smṛti-prāmāṇyāc ca. kim ca yasyā 'nvaya-vyatiṛekāu  
sukhā-'dinā saha dṛṣyete, tasyāi 'va sukhā-'dy-upādānatvaṁ kalpyate;  
tasya nimittatvaṁ parikalpyā 'nyasyo 'pādānatva-kalpane kāraṇa-dvaya-  
30 kalpanā-gāuravāt. api cā 'nyo-'nya-samvādena pratyabhijñāyā ca viśayeṣu  
sarva-puruṣa-sādhāraṇa-sthira-sukha-siddhiḥ. tat-sukha-graṇāyā 'sman-  
naye vṛtti-niyamā-'di-kalpanā-gāuravaṁ ca phala-mukhatvān na doṣā-  
'vahaṁ; anyathā pratyabhijñāyā 'vayavy-asiddhi-prasaṅgāt tat-kāraṇā-'di-  
kalpanā-gāuravād iti. viśaye 'pi sukhā-'dikam ca Mārkaṇḍeye proktaṁ :

- 35 “ tat santu cetasy athavā 'pi dehe sukhāni duḥkhāni ca; kim mamā 'tre ” 'ti.

ahaṁ sukhī 'ty-ādi-pratyayas tv ahaṁ dhanī 'ty-ādi-pratyaya-vat  
sva-svāmi-bhāvā-'khyā-sambandha-viśayakaḥ. teṣāṁ pratyayāṇāṁ sam-  
avāya-sambandha-viśayakatva-bhrama-nirāsā-'rtham tu sukhī-duḥkhi-mū-  
ḍhebhyaḥ puruṣo vivicyate ṣāstreṣv iti.

ṣabdā'diṣu ca sukhā'dy-ātmatā-vyavahāra ekā'rtha-samavāyāt. astu  
vā ṣabdā'diṣu sāksād eva sukham ukta-pramāṇebhyaḥ.

viśaya-gata-sukhā'deṣ ca buddhi-mātra-grāhyatvam phala-balāt. yat  
tu viśayā'samprayoga-kāle cānti-sukham sāttvikam suṣupty-ādāu vyajyate,  
tad eva buddhi-dharma ātma-sukham ucyata iti. yady api vāiṣeṣikā'dyā 5  
api tārīkikāḥ prapañce 'nyathā 'pi kārya-kāraṇa-vyavasthām anumimate,  
tathā 'pi bahula-ṣṛuti-smṛty-upodbalanēnā 'smābhir anumitāi 'va vyavasthā  
mumuksubhir upādeyā; mūla-ṣāthilya-doṣeṇa parā'numānānām durbala-  
tvāt. ata eva "tarkā'pratiṣṭhānād" iti Vedānta-sūtrenā 'pratiṣṭhā-doṣataḥ  
kevala-tarko 'pāstaḥ. tathā Manunā 'pi 10

"ārśaṃ dharmo'padeṣaṃ ca veda-ṣāstrā'virodhinā  
yas tarkeṇā 'nusaṃdhatte, sa dharmam veda, ne 'tara"

iti vedā'viruddha-tarkasyāi 'vā 'rtha-ṇiṣṭhāyakatvam uktam. tasmāt

"ṣṛotavyaḥ ṣṛuti-vākyaebhyo mantavyaḥ co 'papattibhir"

ity-ādi-vākyaebhyaḥ ṣṛavaṇa-samānā'rthakam eva mananam balavat; anyā- 15  
'kām mananam tu pareṣām durbalam. evam puruṣe 'pi sukha-duḥkhā-  
'di-mattvena teṣām anumānam bahula-ṣṛuty-ādi-virodhād durbalam iti dik.  
prakṛti-gata-viṣeṣaṃ ca paṣcād vakṣyāmaḥ.

« nanv akhila-jāḍebhyaḥ puruṣa-viveka eva muktāu hetuḥ; tat kim-  
artham jaḍānām anyo'nya-viveko 'tra darṣita » iti cet, prakṛty-ādi-tattvo- 20  
'pāsanayā sattva-ṣuddhy-artham vivekasyā 'py apekṣitatvād iti. kārya-  
kāraṇa-mudrayā prakṛti-paryantasyā 'numānena vivekataḥ siddhim uktvā,  
yatho 'kta-kārya-kāraṇa-bhāva-ṣūnyasya puruṣasya prakārā'ntareṇā 'numā-  
natas, tathā siddhim āha:

**sāṃhata-parārthatvāt puruṣasya. 66.**

25

sāṃhananam ārambhaka-saṃyogaḥ; sa cā 'vayavā'vayavy-abhedāt pra-  
kṛti-kārya-sādhāraṇaḥ. tathā ca sāṃhatānām prakṛti-tat-kāryānām parār-  
thatvā'numānena puruṣasya bodha ity arthaḥ. tad yathā: vivādā'spadam  
prakṛti-mahad-ādikam parārtham, sve'tarasya bhogā'pavarga-phalakam;  
sāṃhatatvāt; ṣaṣṭyā'sanā'di-vad ity anumānena prakṛteḥ paro 'sāṃhata 30  
eva puruṣaḥ sidhyati; tasyā 'pi sāṃhatatve 'navasthā'patteḥ. Pātañjale  
ca "parārtham sāṃhatya-kāritvād" iti sūtra-kāreṇā 'numānam kṛtam; tat  
tu yathā-ṣṛutam evā 'ntyā'vayava-sādhāraṇam; itara-sāhityeṇā 'rtha-kriyā-  
kāritvasyāi 'va sāṃhatya-kāritā-ṣabdā'rthatvāt. puruṣas tu viśaya-pra-  
kāṣa-rūpāyām svārtha-kriyāyām nā 'nyad apekṣate, nitya-prakāṣa-rūpatvāt; 35  
puruṣasyā 'rtha-sambandha-mātre buddhi-vṛtty-apekṣanāt; sambandhas tu  
nā 'sādhāraṇy artha-kriye 'ti. atra ca "na vā are sarvasya kāmāya sarvam  
priyam bhavaty, ātmanas tu kāmāya sarvam priyam bhavati" 'ty-ādi-ṣṛuti-

smṛtayo 'nukūla-tarkāḥ. anyac ca : sukhā-'di-mat pradhānā-'dikam yadi  
svasya sukhā-'di-bhogā-'rtham syāt, tadā tasya sāksāt sva-jñeyatve karma-  
karṭṛ-virodhaḥ ; na hi dharmi-bhānam vinā sukhasya bhānam sambhavati ;  
6 aham sukhī 'ty evam sukhā-'nubhavād iti. api ca samhanyamānānām  
bahūnām guṇānām tat-kāryānām cā 'neka-vikārānām aneka-cāitanya-guṇa-  
kalpanāyām gauraveṇa lāghavād eka eva cit-prakāṣa-rūpaḥ puruṣaḥ sarva-  
samhatebhyah paraḥ kalpayitum yujyate iti.

anena sūtreṇa nimitta-kāraṇatayā puruṣā-'numānam uktam ; puruṣār-  
thasyā 'khila-vastu-samhanana-nimittatva-vacanāt. ata eva sargā-'dy-ut-  
10 pannam puruṣam prakṛtya Viṣṇupurāṇā-'dau smaryate :

“ nimitta-mātram evā 'sāu sṛjyānām sarga-karmaṇi,  
pradhāna-kāraṇī-bhūtā yato vai sṛjya-çaktayah.”

“ guṇa-sāmyāt tatas tasmāt kṣetrajñā-'dhiṣṭhitān, mune,  
guṇa-vyañjana-sambhūtiḥ sarga-kāle, dvijo-'ttame ”

15 'ty-ādi. kṣetrajñā-'dhiṣṭhānam cā 'samāpta-puruṣārthasya puruṣasya sam-  
yoga-mātram ; guṇa-vyañjanam mahat tattvam, kāraṇatayā triguṇā-'tma-  
pradhāna-vyañjakatvād iti.

tad evam acākṣuṣānām anumānena siddhir uktā. idānīm sarva-kāra-  
ṇatvo-'papattaye prakṛti-nityatvam upapādyate puruṣa-kāuṭasthya-siddhy-  
20 artham :

**mūle mūlā-'bhāvād amūlam mūlam. 67.**

trayo-vinṇati-tattvānām mūlam upādānam pradhānam mūla-çūnyam ;  
anavasthā-'pattya tatra mūlā-'ntarā-'sambhavād ity arthaḥ.

« nanu

25 “ tasmād avyaktam utpannam triguṇam, dvija-sattame ”

'ty-ādinā pradhānasyā 'pi puruṣād utpatti-çravaṇāt puruṣa eva prakṛter  
mūlam bhavatu ; puruṣasya nityatayā ca nā 'navasthā, 'vidyā-dvārakatayā  
ca na puruṣa-kāuṭasthya-hāniḥ. tathā ca smaryate :

“ tasmād ajñāna-mūlo 'yam saṃsāraḥ puruṣasya hī ” 'ti. »

30 ity āçāñkyā 'ha :

**pāramparye 'py ekatra pariniṣṭhe 'ti samjñā-mātram. 68.**

avidyā-'di-dvāreṇa paramparayā puruṣasya jagan-mūla-kāraṇatve 'py  
ekasminn avidyā-'dau yatra kutra-cin nitye dvāre paramparāyāḥ paryava-  
sānam bhaviṣyati ; puruṣasyā 'pariṇāmitvāt. ato yatra paryavasānam, sāi  
35 'va nityā prakṛtiḥ ; prakṛtir iha mūla-kāraṇasya samjñā-mātram ity arthaḥ.

« nanv evaṃ pañca-viñcati-tattvānī 'ti no 'papadyate ; mahat-tattva-kāraṇā-vyaktā-peṣṣayā 'pi jaḍa-tattvā-ntarā-patter » ity āçayena mūla-samādhānam āha :

**samānaḥ prakṛter dvayoh. 69.**

vastutas tu prakṛter mūla-kāraṇa-vicāre dvayor vādi-prativādinor 5  
āvayoh samānaḥ pakṣaḥ. etad uktam bhavati : yathā prakṛter utpattiḥ  
çrūyata, evaṃ avidyāyā api

“ avidyā pañca-parvāi 'śā prādur-bhūtā mahātmana ”

ity-ādi-vākyaīḥ. ata ekasyā avaçyam gāuṇy utpattir vaktavyā ; tatra ca  
prakṛter eva puruṣa-saṃyogā-'dibhir abhivyaṅgi-rūpā gāuṇy utpattir yuktā ; 10

“ saṃyoga-lakṣaṇo-'tpattiḥ kathyate kurma-jñānayoṛ ”

iti Kāurma-vākye prakṛti-puruṣayor gāuṇo-'tpatti-smaraṇāt ; avidyāyāç ca  
kvā-'pi gāuṇo-'tpatti-açraṇāt. tasyā anāditā-vākyaṇī tu pravāha-rūpeṇāi  
'va vāsanā-'dy-anādi-vākya-vad vyākhyeyānī 'ti. avidyā ca mithyā-jñāna-  
rūpā buddhi-dharma iti yoge sūtritam ; ato na tattvā-'dhikyam. 15

athavā dvayoh prakṛti-puruṣayoh samāna eva nyāya ity arthaḥ.

“ yataḥ pradhāna-puruṣāu yataç cāi 'tac carā-'caram,  
kāraṇam sakalasyā 'sya, sa no Viṣṇuḥ prasīdatv ”

ity-ādi-vākyaīḥ puruṣasyā 'py utpatti-çraṇāḍ iti bhāvaḥ. tathā ca puru-  
ṣasye 'va prakṛter api gāuṇy evo 'tpattiḥ ; nityatva-çraṇāḍ ity api samā- 20  
nam iti. tasmāt prakṛtir evo 'pādānam jagataḥ, prakṛti-dharmaç cā 'vidyā  
jagan-nimitta-kāraṇam, tathā puruṣo 'pī 'ti siddham. yat tu

“ avidyām āhur avyaktaṃ sarga-pralaya-dharmi vāi,  
sarga-pralaya-nirmuktaṃ vidyām vāi pañca-viñçakam ”

iti Mokṣadharṃe prakṛti-puruṣayor avidyā-vidye 'ti vacanam, tat tad- 25  
ubhaya-viṣayatayo 'pacaritam eva ; pariṇāmitvena hi puruṣā-peṣṣayā pra-  
kṛtir asatī 'ti tasyā avidyā-viṣayatvam uktam. evaṃ eva tasmin praka-  
raṇe sva-sva-kāraṇā-peṣṣayā bhūtā-ntam kārya-jātam avidye 'ty uktam,  
sva-svā-peṣṣayā ca sva-sva-kāraṇam vidye 'ti. puruṣasya pariṇāma-rūpaṃ  
jagad-upādānatvam tu prakṛty-upādāhikam eva kartṛtvā-'di-vac chruti- 30  
smṛtyor upāsā-'rtham evā 'nūdyate ; anyathā “ 'sthūlam ananv ahrasvam ”  
ity-ādi-çruti-virodhā-'patter iti mantavyam. māyā-çabdena ca prakṛtir evo  
'cyate ; “ māyām tu prakṛtiṃ vidyād ” iti çrutāu

“ asmān māyī sṛjate viçvam etat, tasmiṇç cā 'nyo māyayā samniruddha ”

iti pūrva-prakṛānta-māyāyāḥ prakṛti-svarūpatā-vacanāt ; 35

“ sattvaṃ rajas tama iti prakṛtaṃ tu guṇa-trayaṃ ;  
etan-mayī ca prakṛtir, māyā yā vāiṣṇavī çrutā,  
lohita-çveta-kṛṣṇe 'ti tasyās tādṛg-bahu-prajā ”

- ity-ādi-smṛtibhyaḥ ca. na tu jñāna-nāḥyā 'vidyā māyā-ṣabdā-rtho, nityatvā-  
'nupapatteḥ. kim cā 'vidyāyā dravyatve ṣabda-mātra-bhedo, guṇatve ca  
tad-ādharatayaḥ prakṛti-siddhiḥ; puruṣasya nirguṇatvā-dibhyaḥ. «atha  
dravya-guṇa-karma-vilakṣaṇāi 'vā 'smābhir avidyā vaktavye » 'ti cen, na;  
5 “tādṛk-padārthā-'pratīter” uktatvād iti.

«nanv evaṃ cet prakṛti-puruṣā-'dy-anumāna-prakāro 'sti, tarhi sarve-  
ṣām eva katham viveka-mananam na jāyate?» tatrā 'ha:

**adhi-kāri-trāividhyān na niyamaḥ. 70.**

- ḥṛaṇā-'dāv iva manane 'py adhi-kāriṇas trividhā, manda-madhyamo-  
10 'ttamā ity ato na sarveṣām eva manana-niyamaḥ; kutarkā-'dibhir manda-  
madhyamayor bādha-satpratipakṣatā-sambhavād ity arthaḥ. mandāir hi  
bāuddhā-'dy-ukta-kutarka-jāteno 'ktā-'numānāni bādhyante; madhyamāiḥ  
ca Buddhā-'dy-uktāir eva viruddhā-'sal-liṅgāiḥ satpratipakṣitāni kriyante.  
ata uttamā-'dhikāriṇām evāi 'tādṛṣa-mananam bhavati 'ti bhāvaḥ.

- 15 prakṛteḥ svarūpaṃ guṇa-sāmyam prāḡ evo 'ktam; sūkṣma-bhūtā-  
'dikam ca prasiddham evā 'stī 'ty avaṣiṣṭayor mahad-ahamkārayoḥ svarū-  
pam āha sūtrābhyām:

**mahad-ākhyam ādyaṃ kāryaṃ, tan manaḥ. 71.**

- mahad-ākhyam ādyaṃ kāryaṃ, tan mano manana-vṛttikam. mananam  
20 atra niṣcayas, tad-vṛttikā buddhir ity arthaḥ;

“yad etad viśṛtam bījam pradhāna-puruṣā-'tmakam  
mahat tattvam iti proktam, buddhi-tattvaṃ tad ucyata”

ity-ādi-vākyebhyo buddher evā 'dya-kāryatvā-'vagamāt.

**caramo 'hamkāraḥ. 72.**

- 25 tasyā 'nantaro yaḥ, so 'hamkāroti 'ty ahamkāro 'bhimāna-vṛttika ity  
arthaḥ.

yato 'bhimāna-vṛttiko 'hamkāro, 'tas tat-kāryatvam uttaraṣām upapan-  
nam ity āha:

**tat-kāryatvam uttaraṣām. 73.**

- 30 sugamam. evaṃ tri-sūtrīm vyākhyāya pāunaruktyā-'ṣaṅkā 'pāstā.

«nanv evam prakṛtiḥ sarva-kāraṇam iti ṣṛuti-smṛti-virodha » ity āṣaṅ-  
kāyām āha:

**ādya-hetutā tad-dvārā pāramparye 'py, apuvat. 74.**

pāramparye 'pi sāksād ahetutve 'py ādyāyāḥ prakṛter hetutā 'ham-

kārā'diṣu mahad-ādi-dvārā 'sti; yathā vāiṣeṣika-mate 'nūnām ghaṭā'di-  
hetutā dvyaṇukā'di-dvārāi 've 'ty arthaḥ.

«nanu prakṛti-puruṣayor ubhayor eva nityatvāt prakṛter eva kāra-  
natve kim niyāmakam?» tatrā 'ha :

**pūrva-bhāvitve dvayor ekatarasya hāne 'nyatara-yogaḥ. 75. 6**

dvayor eva pum-prakṛtyor akhila-kārya-pūrva-bhāvitve 'py ekatarasya  
puruṣasyā 'pariṇāmitvena kāraṇatā-hānyā 'nyatarasyāḥ kāraṇatvāu 'cītyam  
ity arthaḥ. puruṣasyā 'pariṇāmitve ce 'dam bijam: puruṣasya saṁhatya-  
kāritve parārthatvā-'pattiyā 'navasthā. asaṁhatya-kāritve sarvadā mahad-  
ādi-kārya-prasaṅgaḥ. prakṛti-dvārā pariṇāma-kalpane ca lāghavāt tasyā 10  
eva pariṇāmo 'stu, puruṣe tu svāmitvena sraṣṭṛtvo-'pacāro, yathā yodheṣu  
vartamānau jaya-parājayau rājany upacaryete; tat-phala-sukha-duḥkha-  
bhoktṛtvena tat-svāmitvād iti.

kim ca dharmi-grāhaka-mānena kāraṇatayāi 'va prakṛteḥ siddhāu nā  
'nya-kāraṇā-'kāṅkṣā 'sti; yathā dharmi-grāhaka-pramāṇena draṣṭṛtayā 15  
puruṣa-siddhāu nā 'nya-draṣṭṛ-ākāṅkṣe 'ti. api ca puruṣasya pariṇāmitve  
kadā-cic cakṣur-mana-ādi-vad āndhyatvam api syāt; tathā ca vidyamūnam  
api sukha-duḥkhā-'dikam na jñāyeta, tataḥ cā 'haṁ sukhī na ve 'ty-ādi-  
saṁcayā-'pattih. ataḥ sadā prakāṣa-svarūpatvā-'napāyena puruṣasyā 'pari-  
ṇāmitvam sidhyati. tad uktam Yoga-sūtreṇa: “sadā jñātāḥ citta-vṛttayas, 20  
tat-prabhoḥ puruṣasyā 'pariṇāmitvād” iti, tad-bhāṣyeṇa ca: “sadā jñāta-  
viśayatvam tu puruṣasyā 'pariṇāmitvam paridīpayati” 'ti. sadā prakāṣa-  
svarūpatve 'pi yathā nāi 'kadā viṣva-prakāṣatvam, tathā vakṣyāmāḥ.

prakṛter yugapat-kāraṇatvo-'papattaye vibhutvam api pratipādayati:

**paricchinnaṁ na sarvo-'pādānam. 76.**

25

sarvo-'pādānam pradhānam na paricchinnaṁ, vyāpakam ity arthaḥ.  
sarvo-'pādānatvam atra hetu-garbha-viṣeṣaṇam; paricchinne tad-asambha-  
vād iti. «nanu prakṛter aparicchinnaṁ no 'papadyate; prakṛtir hi  
sattvā-'di-guṇa-trayaḥ atiriktā na bhavati; “sattvā-'dīnām a-tad-dharma-  
tvaṁ tad-rūpatvād” ity āgāmi-sūtrāt; Yoga-sūtra-bhāṣyābhyām spaṣṭam 30  
avadhṛtatvāc ca. teṣāṁ ca sattvā-'dīnām laghutva-calatva-gurutvā-'dayo  
dharmā vakṣyamāṇā vibhutve sati virudhyante, sṛṣṭy-ādi-hetavaḥ saṁyoga-  
vibhāgā-'dayaḥ ca no 'papadyanta » iti. atro 'cyate: paricchinnaṁ atra  
dāiṇikā-'bhāva-pratīyogitā-'vacchedakā-'vacchinnatvaṁ, tad-abhāvaḥ ca vyū-  
pakatvam. tathā ca jagat-kāraṇatvasya dāiṇikā-'bhāva-pratīyogitā-'nava- 35  
cchedakatvam eve 'ti prakṛter vyūpakatvam iti paryavasitam. yathā prā-  
ṇasya sthāvara-jaṅgamā-'dy-akhila-ṇarīra-vyūpakatvam prāṇatva-sāmānyeno

'cyate, prāṇa-vyaktīnām sarva-deha-sambandhāt, tadvat prakṛter vyāpakatvam iti.

prakṛter akriyāi-'katvā-'dikaṃ ca sādharṃya-vāidharṃya-sūtre pratipādayiṣyāmaḥ.

- 5 na kevalam sarvo-'pādānatvād, api tu :

**tad-utpatti-ṣruteḥ ca. 77.**

tesām paricchinmānām utpatti-ṣraṇāc ca ; " atha yad alpaṃ, tan martyam " ity-ādi-ṣrutīṣu maraṇa-dharmakatvena paricchinnaṣyo 'tpatty-ava-gamāt ; ṣruty-antarebhyaḥ ce 'ty arthaḥ.

- 10 idānīm prakṛti-kāraṇato-'papattaye 'bhāvā-'di-kāraṇatām nirasyati :

**nā 'vastuno vastu-siddhiḥ. 78.**

avastuno 'bhāvān na vastu-siddhir bhāvo-'tpattiḥ ; ṣaṣa-ṣrṅgāj jagad-utpattya mokṣā-'dy-anupapatteḥ ; tad-adarṣānāc ce 'ty arthaḥ.

« nanu jagad apy avastv evā 'stu, svapnā-'di-vad » iti. tatrā 'ha :

- 15 **abādhād aduṣṭa-kāraṇa-janyatvāc ca nā 'vastutvam. 79.**

svapna-padārthasye 'va prapañcasya bādhaḥ ṣruty-ādi-pramāṇair nā 'sti ; tathā ṣaṅkha-pītimā-'der iva duṣṭe-'ndriyā-'di-janyatvam api nā 'sti, doṣakalpane pramāṇā-'bhāvād ity ato na kāryasyā 'vastutvam ity arthaḥ. « nanu " vācā-'rambhaṇaṃ vikāro nāmadheyam, mṛttike 'ty eva satyam "

- 20 ity-ādi-ṣrutibhir eva prapañcasya bādho, bādhāc cā 'vidyā-'khyā-doṣo 'pi sva-kāraṇe 'stī » 'ti cen, na ; mṛd-dṛṣṭānta-siddhy-anyathā-'nupapattya sva-kāraṇā-'peṣakā-'sthāiryā-rūpā-'sattva-paratvāt ; tādṛg-vākyānām anyathā sṛṣṭy-ādi-vākya-virodhāc ca. kim ca ṣrutya prapañca-bādha ātmā-'ṣrayaḥ, svasyā 'pi prapañcā-'ntargatatayā bādhena tad-bodhitā-'rthe punaḥ saṃcayā-
- 25 'pattiḥ ce 'ti. ata eva bādhā-'bādhā-'di-vāidharṃyād upalambhāc ca jāgrat-prapañcasya svapna-khapuṣpā-'di-tulyatvam atinirbandhena pratyācāṣṭe Vedānta-sūtra-dvayam : " vāidharṃyāc ca na svapnā-'di-vad " iti, " bhāva upalabdheḥ ce " 'ti ca. " ne 'ti ne 'ti " 'ty-evaṃvidha-vākyāni ca viveka-parāṇy eva, na tu svarūpataḥ prapañca-niṣedha-parāṇi, " prakṛtāi-'tāvattvam
- 30 pratiṣedhati " 'ti Vedānta-sūtrāt. evam anyāny api vākyāni Brahma-mīmāṃsā-bhāṣye 'smābhir vyākhyātāni.

" nā 'vastuno vastu-siddhir " iti yad uktam, tatra hetum āha :

**bhāve tad-yogena tat-siddhir, abhāve tad-abhāvāt kutastarām tat-siddhiḥ ? 80.**

- 35 bhāve kāraṇasya sad-rūpatve tad-yogena sattā-yogena kārya-siddhir ghaṭeta ; kāraṇasyā 'bhāve 'sad-rūpatve tu tad-abhāvāt kāryasyā 'py asattvāt



katham vastu-bhūta-kārya-siddhiḥ? kāraṇa-svarūpasyāi 'va kāryasyāu 'cityād ity arthaḥ.

« nanu tathā 'pi karmāi 'vā 'vaçyakatvāḥ jagat-kāraṇam astu ; kim pradhāna-kalpanaye? » 'ti. tatrā 'py āha :

**na karmaṇa, upādānatvā-'yogāt. 81.**

5

karmaṇo 'pi na vastu-siddhir, nimitta-kāraṇasya karmaṇo na mūla-kāraṇatvam ; guṇānām dravyo-'pādānatvā-'yogāt. kalpanā hi dṛṣṭā-'nusāreṇāi 'va bhavati ; vāiçeṣiko-'kta-guṇānām co 'pādānatvam na kvā-'pi dṛṣṭam ity arthaḥ. atra karma-çabdo 'vidyā-'dīnām apy upalakṣakah ; guṇatvā-'viçeṣeṇa teṣām apy upādānatvā-'yogāt. caksuṣaḥ paṭalā-'di-vad avidyāyāç 10 cetana-gata-dravyatve tu pradhānasya saṃjñā-mātra-bheda iti.

tad evam pariṇāmitvā-'pariṇāmitva-parārthatvā-'parārthatvābhyām pum-prakṛtyor viveko darçitaḥ. idānīm viveka-jñānasyāi 'vā 'viveka-nāçadvārā parama-puruṣārtha-hetutvam, na tu tatra vāidika-karmaṇām sāksād-dhetutā 'stī 'ti yat prāg uktam « aviçeṣaç co 'bhayor » iti sūtreṇa, tad eva 15 papañcayati pañcabhiḥ sūtrāiḥ :

**nā 'nuçravikād api tat-siddhiḥ ; sādhyatvenā 'vṛtti-yogād apuruçārthatvam. 82.**

api-çabdena « na dṛṣṭāt tat-siddhir » iti prāg-ukta-dṛṣṭa-samuccayaḥ. guror anuçrūyata ity anuçravo vedah ; tad-vihito yāgā-'dir ānuçravikaṃ 20 karma. tasmād api na pūrvokta-puruṣārtha-siddhiḥ ; yataḥ karma-sādhyatvena punar-āvṛtti-sambandhād atyanta-puruṣārthatvā-'bhāva ity arthaḥ. karma-sādhyasya cā 'nityatve çrutiḥ : « tad yatthe 'ha karma-jito lokah kṣīyata, evam evā 'mutra puṇya-jito lokah kṣīyata » itī 'ti.

« na karmaṇā, 'nya-dharmatvād » iti sūtreṇa pūrvam karmaṇā bandho 25 nirākṛta, idānīm ca mokṣo nirākriyata ity apāunaruktyam. « anya-dharmatvena pūrvokta-hetunā bandha iva mokṣe 'pi karmaṇo hetutvam nirākṛta-prāyam ity punar āçāṅkai 'va no 'detī » 'ti cen, na ; bandha-hetutvenā 'viveke siddhe tat-puruṣīyā-'viveka-jatvena karmaṇām tādīyatva-vyavastho-'papatter iti. 30

« nanv evam pañcā-'gni-vidyā-rūpeṇo 'pāsanā-'khyā-karmaṇā tīrtha-ma-  
raṇā-'di-karmaṇā ca Brahma-lokaṃ gatasyā 'nāvṛtti-çrutiḥ katham upa-  
padyate? » tatrā 'ha :

**tatra prāpta-vivekasyā 'nāvṛtti-çrutiḥ. 83.**

tatrā 'nuçravika-karmaṇi Brahma-loka-gatānām yā 'nāvṛtti-çrutiḥ, sā 35  
tatrāi 'va prāpta-vivekasya mantavyā. anyathā hi Brahma-lokād apy  
āvṛttim pratipādayatām vākya-'ntarānām virodha ity arthaḥ. tathā ca sā

'py anāvṛttir viveka-jñānasyāi 'va phalaṃ, na tu sākṣād eva karmaṇa iti. etac ca ṣaṣṭhā-dhyāye prapañcayisyati ; Brahma-mīmāṃsā-bhāṣye ca taylor vākyāny udāhṛtyā 'smābhir vyākhyātāni.

karmaṇas tu phalaṃ tadā 'ha :

5 **duḥkhād duḥkhaṃ, jalā-'bhiṣekavan na jādya-vimokaḥ. 84.**

ānuṣravikāt tu hiṃsā-di-doṣeṇa duḥkhā-'tmaka-bhogena ca duḥkhād duḥkhaṃ duḥkha-dhārāi 'va bhavati, na tu jādya-vimoko 'viveka-nivṛttiḥ ; duḥkha-vimokas tv atidūra eva tiṣṭhati ; yathā jādya-'rtasya jalā-'bhiṣekād duḥkha-vṛttir eva bhavati, na tu jādya-vimokṣa ity arthaḥ. tad uktam :

10 "yathā pañkena pañkā-'mbhaḥ surayā vā surā-kṛtam,  
bhūta-hatyām tathāi 'vāi 'kāṃ na yajñair mārṣtum arhati " 'ti.

ṣṛyate ca Brahma-loka-sthānāṃ Viṣṇu-pūṣadānām api Jaya-Vijayā-'dīnām punā-rākṣasa-yonāu duḥkha-dhāre 'ti. Kārikayā ce 'dam uktam :

"dṛṣṭavad ānuṣravikāḥ ; sa hy aviṣuddhi-kṣayā-'tiṣaya-yukta " iti.

15 « nanu niṣkāṃād antaryāga-japā-'di-rūpa-karmaṇo na duḥkham praty-  
uta mokṣaḥ phalaṃ ṣṛyate » iti. tatrā 'ha :

**kāmye 'kāmye 'pi, sādhyatvā-'viṣeṣāt. 85.**

kāmye 'kāmye ca karmaṇi duḥkhād duḥkham bhavati. kutah ? sādhyatvā-'viṣeṣāt ; karma-sādhyasya sattva-ṣuddhi-dvāraka-jñānasyā 'pi tri-  
20 guṇā-'tmakatayā duḥkhā-'tmakatvād ity arthaḥ.

"na karmaṇā na prajayā dhanena, tyāgenāi 'ke amṛtatvam ānaṣur "

ity-ādi-ṣrutibhyaḥ ca karmaṇo na sākṣān mokṣaḥ phalaṃ iti bhāvah. tyā-  
genā 'bhīmāna-tyāgena. eke kecid evā 'mṛtatvam ānaṣuḥ, prāptavanto,  
na sarve ; abhīmāna-tyāgasya tattva-jñāna-janyatayā durlabhatvād ity

25 arthaḥ.

« nanu bhavan-mate 'pi katham jñāna-sādhyasya na duḥkhatvam, sādhyatvā-'viṣeṣād ? » iti. tatrā 'ha :

**nija-muktasya bandha-dhvaṅsa-mātram param, na samāna-  
tvam. 86.**

30 nija-muktasya svabhāva-muktasyā 'vidyā-'khyā-kāraṇa-nāḥena yathok-  
tabandha-nivṛtti-mātram param ātyantikam viveka-jñānasya phalaṃ, dhvaṅ-  
saḥ cā 'vināṣi, na tu karmaṇa iva sukhā-'dikam bhāva-rūpaṃ kāryam, yena  
nāḥitayā duḥkha-dam tat syāt. karmaṇaḥ ca dṛṣṭa-kāraṇam vinā na sākṣād  
evā 'vidyā-nāḥakatvam ghaṭata iti. ato jñānasyā 'kṣaya-phalakatvān na  
35 samānatvam jñāna-karmaṇor ity arthaḥ. jñānān na punar-āvṛttiḥ sambha-

vati; avivekā-'khyā-kāraṇa-nācād iti siddham. tad evaṃ viveka-jñānam eva sākṣād-dhāno-'pāya ity uktam.

idānīm viveka-jñānasyā 'pi sākṣād-upāyāḥ pramāṇāni parīkṣyante; "ātmā vā are draṣṭavyāḥ crotavyo mantavya" ity-ādi-ṣrutibhir hi pramāṇa-trayēṇā 'tma-jñānam ity avagamya. karmā-'dikaṃ tv anyan mana-ādi- 5 pramāṇānāṃ cūddhy-ādi-karam eve 'ti.

**dvayor ekatarasya vā 'py asaṃnikṛṣṭā-'rtha-paricchittih pramā; tat-sādhakatamaṃ yat, tat trividham pramāṇam. 87.**

asaṃnikṛṣṭaḥ pramātary anārūḍho, 'nadhigata iti yūvat. evaṃ-bhūtasya 'rthasya vastunaḥ paricchittir avadhāraṇam pramā; sā ca dvayor buddhi- 10 puruṣayor ubhayor eva dharmo bhavatu, kiṃ vāi 'katara-mātrasyo, 'bhayathāi 'va tasyāḥ pramāyā yat sādhakatamam phalā-'yoga-vyavacchinnaṃ kāraṇam, tat pramāṇam; tac ca trividham vakṣyamāna-rūpeṇ 'ty arthaḥ.

smṛti-vyāvartanāyā 'nadhigate 'ti, bhrama-vyāvartanāyā vastv iti, saṃ- 15 çaya-vyāvartanāyā tv avadhāraṇam iti.

atra yadi pramā-rūpam phalam puruṣa-niṣṭha-mātram ucyate, tadā buddhi-vṛttir eva pramāṇam; yadi ca buddhi-niṣṭha-mātram ucyate, tade 'ndriya-saṃnikarṣā-'dir eva pramāṇam. puruṣas tu pramā-sākṣy eva, na pramāte 'ti. yadi ca pāuruṣeya-bodho buddhi-vṛttir co 'bhayam api pramo 'cyate, tadā tū 'ktam ubhayam eva pramā-bhedena pramāṇam bhavati. cakṣur- 20 ādiṣu tu pramāṇa-vyavahāraḥ paramparayāi 'va sarvathe 'ti bhāvaḥ. Pātañjala-bhāṣye tu Vyāsa-devāiḥ puruṣa-niṣṭha eva bodhaḥ prame 'ty uktaḥ; puruṣā-'rtham eva kāraṇānāṃ pravṛttyā phalasya puruṣa-niṣṭhatāyā evāu 'cityāt. ato 'trā 'pi sa eva mukhyaḥ siddhāntaḥ. na ca «puruṣa-bodha-svarūpasya nityatayā katham phalatvam?» iti vācyam; kevalasya nit- 25 yatve 'py artho-'paraktasya kāryatvāt, puruṣā-'rtho-'parūgasyāi 'va vā phalatvād iti. atre 'yam prakriyā: indriya-praṇālikayā 'rtha-saṃnikarṣeṇa liṅga-jñānā-'dinā vā 'dau buddher arthā-'kāra vṛttir jāyate. tatra ce 'ndriya-saṃnikarṣa-jā pratyakṣā vṛttir indriya-viṣiṣṭa-buddhy-ācṛitā; nayanā-'di- 30 gata-pittā-'di-doṣāiḥ pittā-'dy-ākāra-vṛtty-udayād iti viṣeṣaḥ. sā ca vṛttir artho-'paraktā pratibimba-rūpeṇa puruṣā-'rūdhā satī bhāṣate; puruṣasyā 'pariṇāmitayā buddhi-vat svato 'rthā-'kāratvā-'sambhavāt; arthā-'kāratāyā eva cā 'rtha-grahaṇatvāt; anyasya durvacatvād iti. tad etad vakṣyati: "japā-sphaṭikayor iva no 'parāgaḥ, kiṃ tv abhimāna" iti; Yoga-sūtram ca: "vṛtti-sārūpyam itaratre" 'ti; smṛtir api: 35

"tasmiṃc cid darpaṇe sphāre samastā vastu-draṣṭayāḥ;

imās tāḥ pratibimbanti, sarasī 'va taṭa-drumā" iti.

Yoga-bhāṣyam ca: "buddheḥ pratisaṃvedī puruṣa" iti. pratidhvanivat

- pratisaṁvedatḥ saṁvedana-pratibimbāḥ, tasyā 'craya ity arthaḥ. etena puruṣāṇāṁ kūṭastha-vibhu-cidrūpatve 'pi na sarvadā sarvā-'bhāṣana-prasaṅgaḥ; asaṅgatayā svato 'rthā-'kāratvā-'bhāvāt; arthā-'kāratām vinā ca saṁyoga-mātreṇā 'rtha-grahaṇasyā 'tīndriyā-'di-sthale buddhāv adṛṣṭatvād
- 5 iti. puruṣe ca sva-sva-buddhi-vṛttinām eva pratibimbā-'rpaṇa-sāmarthyam iti phala-balāt kalpyate; yathā rūpavatām eva jalā-'diṣu pratibimbana-sāmarthyam, ne 'tarasye 'ti. rūpavattvaṁ ca na sāmānyataḥ pratibimba-prayojakam; śabdasyā 'pi pratidhvani-rūpa-pratibimba-darṣanāt. na ca « śabda-janyaṁ śabdā-'ntaram eva pratidhvanir » iti vācyam; sphaṭika-
- 10 lāuhityā-'der api japā-saṁnikarṣa-janyatā-'pattyā pratibimba-mithyā-tva-siddhānta-kṣater iti. pratibimbaḥ ca buddher eva parināma-viṣeṣo bimbā-'kāro jalā-'di-gata iti mantavyam. kecit tu « vṛttāu pratibimbataṁ sad eva cāitanyam vṛttim prakāśayati; tathā ca vṛtti-gata-pratibimba eva vṛttāu cāitanya-viśayatā, na tu cāitanye vṛtti-pratibimbo 'stī » 'ty āhuḥ. tad asat;
- 15 upadarṣita-śāstra-virodhena kevala-tarkasyā 'prayojakatvāt; vinigamanā-virahena vṛtti-cāitanyayor anyo-'nya-viśayatā-'khyā-sambandha-rūpatayā 'nyo-'nyasminn anyo-'nya-pratibimba-siddheḥ ca; bāhya-sthale 'rthā-'kāratāyā eva viśayatā-rūpatva-siddhyā 'ntare 'pi tat-tad-arthā-'kāratāyā eva viśayatātvaū-'cityāc ce 'ti. ye tu tārkikā jñānasya viśayatām ne 'cchanti,
- 20 tan-mate jñāna-vyaktinām anugamaka-dharmā-'bhāvena ghata-viśayakam paṭa-viśayakam jñānam ity-ādy-anugata-vyavahārā-'nupapattiḥ. kecit tu tārkikā ananyāi 'vā 'nupapattyā viśayatām atirikta-padārtham āhuḥ. tad apy asat; anubhūyamānām arthā-'kāratām vihāya viśayatā-'ntara-kalpane gauravād iti.
- 25 « nanu tathā 'pi sva-svo-'pādhi-vṛtti-rūpāi 'va vṛtti-cāitanyayor anyo-'nya-viśayatā 'stu; svo-'pādhi-vṛttitvenāi 'vā 'nugamāt; alam ākāra-'khyā-pratibimba-dvayene ! » 'ti cen, na; pratibimbam vinā svatvasyā 'pi durvaca-tvāt. svatvaṁ hi sva-bhukta-vṛtti-vāsanā-vattvam. bhogaḥ ca jñānam. tathā ca viśayatā-lakṣaṇasya viśaya-sāmagrī-ghaṭitatvenā 'tmā-'crayaḥ. tasmād
- 30 acāitanya-cāitanyayor anyo-'nya-viśayatā-rūpo 'nyo-'nyasminn anyo-'nya-pratibimbaḥ siddhaḥ. adhikaṁ tu Yogavārttike draṣṭavyam iti dik. atrā 'yam pramātr-ādi-vibhāgaḥ :

pramātā cetanaḥ cūddhaḥ, pramāṇam vṛttir eva naḥ,  
pramā 'rthā-'kāra-vṛttinām cetane pratibimbanam ;

- 35 pratibimbata-vṛttinām viśayo meya ucyate ;  
sākṣād-darṣana-rūpaṁ ca sākṣitvaṁ vakṣyati svayam.  
ataḥ syāt kāraṇā-'bhāvād vṛtteḥ sākṣy eva cetanaḥ.  
Viṣṇv-ādeḥ sarva-sākṣitvaṁ gūṇam liṅgā-'dy-abhāvata iti.

« nanu

- 40 « yathā prakāśayaty ekaḥ kṛtsnam lokam imaṁ raviḥ,  
kṣetram kṣetrī tathā kṛtsnam prakāśayati, Bhārata »

'ty-ādi-vākyeṣū 'pamānā-'di prakṛti-puruṣa-viveke pramāṇam upanyastam. tat katham ucyate trividham? » iti. tatrā 'ha :

**tat-siddhāu sarva-siddher nā 'dhikya-siddhiḥ. 88.**

trividha-pramāṇa-siddhāu ca sarvasyā 'rthasya siddher na pramāṇa-'dhikyam sidhyati gāuravād ity arthaḥ. ata eva Manunā 'pi pramāṇa- 6 trayam evo 'panyastam :

“pratyakṣam anumānam ca ṣāstraṁ ca vividhā-'gamam  
trayam suviditam kṛyam dharma-ṣuddhim abhīpṣate ” 'ti.

upamānāi-'tiyā-'dīnām cā 'numāna-ṣabdayoḥ praveṇaḥ ; anupalabdhya-ādī-  
nām ca pratyakṣe praveṇa iti. ukta-vākye ce 'dam anumānam abhipretam : 10  
ā-pāda-tala-mastakam kṛtsnam sva-vyatiriktenāi 'kena prakāṣyam ; svayam  
aprakāṣatvāt ; trāilokya-vad iti.

tejaḥ-cūitanya-sādhāraṇam ca prakāṣatvam akhaṇḍo-'pādhiḥ prakāṣa-  
vyavahāra-niyāmakatayā siddha iti.

puruṣa-niṣṭhā prame 'ti mukhya-siddhāntam ācṛitya pramāṇānam 15  
viṣeṣa-lakṣaṇāni vaktum upakramate :

**yat sambaddham sat tad-ākāro-'llekhi vijñānam, tat praty-  
akṣam. 89.**

sambaddham bhavat sambaddha-vastv-ākāra-dhāri bhavati yad vijñā-  
nam buddhi-vṛttis, tat pratyakṣam pramāṇam ity arthaḥ. atra sad ity-antaṁ 20  
hetu-garbha-viṣeṣaṇam. tathā ca svā-'rtha-saṁnikarṣa-janyā-'kārasyā 'crayo  
vṛttiḥ pratyakṣam pramāṇam iti niṣkarṣaḥ. “vṛttiḥ sambandhā-'rtham  
sarpatī ” 'ty āgāmi-sūtrān na vṛtteḥ saṁnikarṣa-janyatvam ity ākāra-'cra-  
yagrahaṇam. cakṣur-ādi-dvāraka-buddhi-vṛttiḥ ca pradīpasya cikhā-tulyā  
bāhyā-'rtha-saṁnikarṣā-'nantaram eva tad-ākāro-'llekhini bhavati 'ti nā 25  
'sambhavaḥ.

« nanu yoginām atītā-'nāgata-vyavahita-vastu-pratyakṣe 'vyāptiḥ ; sam-  
baddha-vastv-ākāra-'bhāvād » ity ācañkya tasyā 'lakṣyatvena samādhatte :

**yoginām abāhya-pratyakṣatvān na doṣaḥ. 90.**

āindriyaka-pratyakṣam evā 'tra lakṣyam, yoginaḥ cā 'bāhya-pratyakṣa- 30  
kāḥ ; ato na doṣo, na tat-pratyakṣe 'vyāptir ity arthaḥ.

vāstavam samādhānam āha :

**līna-vastu-labdha-'tīṣaya-sambandhād vā 'doṣaḥ. 91.**

athavā tad api lakṣyam eva ; tathā 'pi na doṣo, nā 'vyāptiḥ ; yato līna-  
vastuṣu labdha-yogaja-dharma-janyā-'tīṣayasya yogi-cittasya sambandho 35  
ghaṭata ity arthaḥ. atra līna-ṣabdaḥ parā-'bhipretā-'saṁnikṛṣṭa-vācī ; sat-

- kārya-vādinām hy atitā-'dikam api svarūpato 'stī 'ti tat-sambandhaḥ sambhaved iti. vyavahita-viprakṛṣṭeṣu sambandha-hetu-vidhayā labdhā-'tiçaye 'ti viçeṣanam. atīçayaç ca vyāpakatvaṃ vṛtti-pratibandhaka-tamo-nivṛtity-ādiç ce 'ti. idam cā 'trā 'vadheyam : "yat sambaddham sad" iti pūrva-
- 5 sūtre buddher artha-saṃnikarṣasyāi 'va pratyakṣa-hetutā-lābhāt pratyakṣa-sāmānye bāhyā-'rtha-sādhārane buddhy-artha-saṃnikarṣa eva kāraṇam; indriya-saṃnikarṣās tu cākṣuṣā-'di-pratyakṣeṣu viçīṣyāi 'va kāraṇāni. « nanv evam indriya-saṃnikarṣa-yogaja-dharmā-'dy-abhāve 'pi buddhyā bāhyā-'rtha-pratyakṣā-'pattiḥ. » māi 'vam! tamaḥ-pratibandhena tadānīm
- 10 buddhi-sattvasya vṛtty-asambhavāt. tac ca tamaḥ kadā-cid arthe-'ndriyayoh saṃnikarṣeṇa kadā-cic ca yogaja-dharmenā 'pasāryate; añjana-saṃyogena nayana-mālīnya-vat. na cāi « 'vam tad-dhetor eva tad astv iti nyāyene 'ndriya-saṃnikarṣā-'der eva bāhyā-'rtha-pratyakṣa-sāmānye hetutā 'stv » iti vācyam; suṣupty-ādāu tamaso buddhi-vṛtti-pratibandhakatva-
- 15 siddheḥ;

"sattvāj jāgarāṇaṃ vidyād, rajasā svapnam ūdiçet,  
prasvāpanaṃ tu tamasā; turiyaṃ triṣu saṃtatam"

- ity-ādi-smṛtibhyaḥ suṣupty-ādāu vṛtti-pratibandhakā-'ntarā-'sambhavāc ca; cākṣuṣa-vṛttāv api tamasaḥ pratibandha-darçanāc ca. yat tu çuṣka-tārki-
- 20 kḥ suṣuptāu vṛtty-anutpādā-'rthaṃ jñāna-sāmānye tvañ-mano-yogaṃ kāraṇaṃ kalpayanti, tad asat; tvag-indriyo-'tpatteḥ prāg api kevala-buddhyā Svayambhuvah sarva-pratyakṣa-çravanāt; tvañ-mano-yogā-'nutpāde 'pi tamasa eva nimittatāyā vaktavyatvāc ca; kevala-tarkasyā 'pratiṣṭhā-doṣa-grastatvāc ce 'ti dik.

- 25 « nanu tathā 'pī 'çvara-pratyakṣe 'vyāptiḥ; tasya nityatvena saṃnikarṣā-'janyatvād » iti. tatrā 'ha :

**īçvarā-'siddheḥ. 92.**

- īçvare pramāṇā-'bhāvān na doṣa ity anuvartate. ayaṃ ce 'çvara-prati-
- 30 sedha eka-çedinām prāudha-vādenāi 've 'ti prāg eva pratipāditam; anyathā hi 'çvarā-'bhāvād ity evo 'cyeta. īçvarā-'bhyupagame tu saṃnikarṣa-janya-jātiyatvam eva pratyakṣa-lakṣaṇaṃ vivakṣitam, sājātyaṃ ca jñānatva-sākṣād-vyāpya-jātye 'ti bhāvah.

« çruti-smṛtibhyāṃ katham īço na sidhyatī? » 'ty ākāṅkṣāyāṃ tarka-virodhaṃ lāukikam eva bādhakam āha :

- 35 **mukta-baddhayor anyatarā-'bhāvān na tat-siddhiḥ. 93.**

īçvaro 'bhimataḥ kim kleçā-'di-mukto vā, tair baddho vā? anyatarasyā 'py asambhavān ne 'çvara-siddhir ity arthaḥ.

ubhayathā 'py a-sat-karatvam. 94.

muktatve sati sraṣṭṛtvā-'dy-akṣamatvaṃ, tat-prayojakā-'bhīmāna-rāgā-'dy-abhāvāt; baddhatve 'pi mūḍhatvān na sṛṣṭy-ādi-kṣamatvam ity arthaḥ.

« nanv evam iṣvara-pratipādaka-ṣrutinām kā gatiḥ? » tatrā 'ha :

muktā-'tmanah praçaṇsā upāsā siddhasya vā. 95.

5

yathā-yogaṃ kācic chrutir muktā-'tmanah kevalā-'tma-sāmānyasya jñeyatā-vidhānāya saṃnidhi-mātrāi-'ṣvareṇa stuti-rūpā prarocanā-'rthā; kācic ca saṃkalpa-pūrvaka-sraṣṭṛtvā-'di-pratipādikā ṣrutih siddhasya Brahma-Viṣṇu-Harā-'der evā 'nitye-'ṣvarasyā 'bhīmānā-'di-mato 'pi gāuṇa-nitya-tvā-'di-mattvān nityatvā-'dy-upāsā-pare 'ty arthaḥ.

10

« nanu tathā 'pi prakṛty-ādy-akhilā-'dhiṣṭhātṛtvam ṣṛyamāṇam no 'papadyate; loke saṃkalpā-'dinā parinamanasyai 'vā 'dhiṣṭhātṛtvā-vyavahārād » iti. tatrā 'ha :

tat-saṃnidhānād adhiṣṭhātṛtvam, maṇi-vat. 96.

yadi saṃkalpena sraṣṭṛtvam adhiṣṭhātṛtvam ucyate, tadā 'yam doṣaḥ 15 syāt. asmābhis tu puruṣasya saṃnidhānād evā 'dhiṣṭhātṛtvam sraṣṭṛtvā-'di-rūpam iṣyate. maṇi-vat, yathā 'yas-kānta-maṇeḥ sāmūnidhya-mātreṇa ṣaḷya-niṣkaṣakatvaṃ na saṃkalpā-'dinā, tathāi 'vā 'di-puruṣasya saṃyoga-mātreṇa prakṛter mahat-tattva-rūpeṇa parinamanam; idam eva ca svo-'pādhi-sraṣṭṛtvam ity arthaḥ. tathā co 'ktam :

20

“ niriṣṭhe saṃsthithe ratne yathā lohaḥ pravartate,  
sattā-mātreṇa devena tathā ce 'yam jagaj-janiḥ.  
ata ātmani kartṛtvam akartṛtvam ca saṃsthitam :  
niriṣṭhatvād akartā 'sau, kartā saṃnidhi-mātrata ” iti.

“ tad āikṣata bahu syām ” ity-ādi-ṣrutis tu kūlam pipatiṣatī 'ti-vad gāuṇī; 25 prakṛter āsanna-bahutara-guṇa-samyogāt. athavā buddhi-pūrva-sṛṣṭi-viṣayaṃ etādṛṣa-vākya-jātam, na tv ādi-sarga-param; tasyā 'buddhi-pūrvaka-tva-smaraṇād iti bhāvaḥ; yathā Kāurmīe :

“ ity eṣa prākṛtaḥ sargaḥ saṃkṣepāt kathito mayā;  
a-buddhi-pūrvakas tv eṣa. brāhmīn sṛṣṭīm nibodhate ” 'ti.

30

asya ca vākyaśyā 'di-puruṣa-buddhy-ajanyatvena saṃkoce gāuravam iti.

na kevalam sargā-'dāv eva puruṣasya saṃyoga-mātreṇa sraṣṭṛtvā-'dikam, api tv anyeṣv api saṃkalpā-'di-pūrvakeṣu bhūtā-'diṣv akhileṣu viṣeṣa-kāryeṣv api sarva-puruṣāṇām ity āha :

**viṣeṣa-kāryeṣv api jīvānām. 97.**

adhiṣṭhātṛtvam saṁnidhānād ity anuṣajyate. antaḥkaraṇo-'palakṣita-syāi 'va jīva-ṣadbā-'rthatvam ṣaṣṭhā-'dhyāye vakṣyati. tathā ca viṣeṣa-kārye visargā-'khye vyaṣṭi-śṛṣṭāv api jīvānām antaḥkaraṇa-pratibimbīta-  
 6 cetanānām saṁnidhānād eva 'dhiṣṭhātṛtvam, na tu kenā 'pi vyāpāreṇa; kūṣṭha-cin-mātra-rūpatvād ity arthaḥ.

« nanu cet sadā sarva-jña iṣvaro nā 'sti, tarhi vedānta-mahā-vākyā-'rthasya vivekasyo 'padeṣe 'ndha-paramparā-'ṣaṅkayā 'prāmāṇyam pra-sajyeta. » tatrā 'ha:

**10 siddha-rūpa-boddhṛtvād vākyā-'rtho-'padeṣaḥ. 98.**

Hiranyagarbhā-'dīnām siddha-rūpasya yathārthasya boddhṛtvāt tad-vaktṛkā-'yurvedā-'di-prāmāṇyenā 'vadhṛtāt teṣāṁ vākyā-'rtho-'padeṣaḥ pramāṇam iti ṣeṣaḥ.

« nanu puruṣasya cet saṁnidhi-mātreṇa gāuṇam adhiṣṭhātṛtvam, tarhi  
 15 mukhyam adhiṣṭhātṛtvam kasye? » 'ty ākāṅkṣāyām āha:

**antaḥkaraṇasya tad-ujjvalitattvād loha-vad adhiṣṭhātṛtvam. 99.**

antaḥkaraṇasyā 'nupacaritam adhiṣṭhātṛtvam saṁkalpā-'di-dvārakam pratyetyam. « nanv adhiṣṭhātṛtvam ghaṭā-'di-vad acetanasya na yuktam. » tatrā 'ha: loha-vat tad-ujjvalitattvād iti. antaḥkaraṇam hi tapta-loha-vac  
 20 cetano-'jvalitam bhavati. atas tasya cetanāyamānatayā 'dhiṣṭhātṛtvam ghaṭā-'di-vyāvṛttam upapadyata ity arthaḥ. « nanv evam cāitanyenā 'ntaḥkaraṇasyo 'jvalane citeḥ saṅgitvam agni-vad eva syād » iti cen, na; nityo-'jvala-cāitanya-saṁyoga-viṣeṣa-mātrasya saṁyoga-viṣeṣa-janya-cāitanya-pratibimbasyāi 'va vā 'ntaḥkaraṇo-'jvalana-rūpatvāt; na tu cāitanyam  
 25 antaḥkaraṇe saṁkrāmati, yena saṅgitā syāt. agner api hi prakāṣā-'dikām na lohe saṁkrāmati; kim tv agni-saṁyoga-viṣeṣa eva lohasyo 'jvalanam iti. « nanv evam api saṁyogena pariṇāmitvam » iti cen, na; sāmānya-guṇā-'īrikta-dharmo-'tpattāv eva pariṇāma-vyavahārād iti. ayam ca saṁyoga-viṣeṣo 'ntaḥkaraṇasyāi 'va sattvo-'dreka-rūpāt pariṇāmād bhavati 'ti  
 30 phala-balāt kalpyate; puruṣasyā 'pariṇāmitvena saṁyoge tan-nimittaka-viṣeṣā-'sambhavād iti. ayam eva ca saṁyoga-viṣeṣo buddhy-ātmanor anyo-'nya-pratibimbane hetuḥ. « nanu pratibimba-hetutayā saṁyoga-viṣeṣā-'vaçyakatve pratibimba-kalpanā vyarthā; pratibimba-kāryasyā 'rtha-jñānā-'deḥ saṁyoga-viṣeṣād eva sambhavād » iti. .māi 'vam! buddhāu cāitanya-  
 35 pratibimbaḥ cāitanya-darṣanā-'rtham kalpyate, darpaṇe mukha-pratibimbavat; anyathā karma-karṭṛ-virodhena svasya sāksāt sva-darṣanā-'nupapatteḥ. ayam eva ca cit-pratibimbo < buddhāu cic-chāyā-'pattir » iti, < cāitanyā-'dhyāsa » iti, < cid-āveṣa » iti co 'cyate. yaḥ ca cāitanye buddheḥ pratibimbaḥ,



sa cā 'rūḍha-viṣayāḥ saha buddher bhānā-rtham iṣyate; arthā-kūratayāi  
 'vā 'rtha-grahanaṣya buddheḥ sthale dṛṣṭatvena tāṃ vinā saṃyoga-viṣeṣa-  
 mātrena 'rtha-bhānasya puruṣe 'py anāucityāt; arthā-kāraṣyāi 'vā 'rtha-  
 grahana-ṣabdā-rthatvāc ce 'ti. sa cā 'rthā-kāraḥ puruṣe pariṇāmo na  
 sambhavati 'ty arthāt pratibimba-rūpa eva paryavasyati 'ti dik. sa cā 'yam 5  
 anyo-nya-pratibimbo Yoga-bhāṣye Vyāsa-devāḥ siddhāntitah: "citi-ṣaktir  
 aparīṇāminy apratisaṃkramā ca pariṇāminy arthe pratisaṃkrānte 'va tad-  
 vṛttim anupatati; tasyāc ca prāpta-cāitanyo-pagraha-rūpāyā buddhi-vṛtter  
 anukāri-mātratayā buddhi-vṛtty-aviṣṭā hi jñāna-vṛttir ity ākhyāyata " ity-  
 ādinā. Yogavārttike cāi 'tad vistarato 'smābhiḥ pratipāditam. kaṣcit tu 10  
 «buddhi-gatayā cic-chāyayā buddher eva sarvā-rtha-jñātvam; icchā-  
 'dibhir jñānasya sāmānādhikaranyā-nubhavāt; anyasya jñānenā 'nyasya  
 pravṛtty-anāucityāc ce » 'ty āha. tad ātmā-jñāna-mūlakatvād upekṣāṇyam.  
 evaṃ hi buddher eva jñātvā "cid-avasāno bhoga" ity āgāmi-sūtra-dvaya-  
 virodhaḥ, puruṣe pramāṇā-bhāvaḥ ca; puruṣa-liṅgasya bhogasya buddhāv 15  
 eva svī-kūrāt. na ca «pratibimbā-nyathā-nupapattyā bimba-bhūtaḥ puru-  
 ṣaḥ setsyati » 'ti vācyam; anyo-nyā-ṣṛayāt: prthag-bimba-siddhāu buddhi-  
 atha-cāitanyasya pratibimbata-siddhiḥ, pratibimbata-siddhāu ca tat-prati-  
 yogitayā bimba-siddhir iti. asman-mate ca jñātvayā puruṣa-siddhy-ananta-  
 rain tasya jñeyatvā-nyathā-nupapattyā pratibimba-siddhāu nā 'nyo-nyā 20  
 'ṣṛayah. «atha vṛtti-sākṣitayā bimba-rūpaḥ cetanaḥ sidhyati » 'ti cet, tarhi  
 sākṣiṇa eva pramāṇtvam apy ucitam; ubhaya-jñātvā-kalpane gāurvāt;  
 vṛtti-jñāna-ghaṭa-jñānayoḥ sāmānādhikaranyā-nubhavāc ca. kiṃ cāi 'vam  
 sati buddher eva bhoktṛtve "bhoktṛ-bhāvād" ity āgāmi-sūtreṇa bhoktṛtayā  
 puruṣa-sādhanaṃ virudhyeta. «atha buddhi-gata-cic-chāyā-rūpeṇa samban- 25  
 dhena bimbasyāi 'va jñānaṃ, na tu citāu buddhi-pratibimbaḥ kalpyata »  
 ity etāvan-mātre cet tasyā 'ṣayo varṇyeta, tad apy asat; sūryā-deḥ sva-  
 pratibimba-rūpa-sambandhena jalā-di-tat-stha-vastu-bhāṣakatvā-darṣanāt,  
 kiraṇair eva tad-ubhaya-bhāsanāt; maru-marīcikā-dāu tu svā-dhyasta-jalā-  
 'di-bhāṣakatvaṃ dṛṣṭam eve 'ti dṛṣṭā-nusāreṇa 'smābhiḥ citāu buddhi-prati- 30  
 bimba eva sarvā-rtha-bhāna-hetutayā sambandhaḥ kalpita iti. yac co 'ktam  
 «anyasya jñānenā 'nyasya pravṛtty-anupapattir » iti, tad api na; "akartur  
 api phalo-pabhogo 'nnādyā-vad" ity āgāmi-sūtreṇa jñāna-pravṛttyor vāi-  
 dhikaranyasya dṛṣṭānteno 'papādayiṣyamāṇatvāt; buddheḥ saṃkalpena  
 deha-kriyāyām ivā 'trā 'pi saṃyoga-viṣeṣā-der eva niyāmakatvād iti. 35

pratyakṣa-pramāṇaṃ lakṣayatvā 'numānaṃ lakṣayati :

**pratibandha-dṛṣṭaḥ pratibaddha-jñānam anumānam. 100.**

pratibandho vyāptiḥ; vyāpti-darṣanād vyāpaka-jñānaṃ vṛtti-rūpaṃ  
 anumānam pramāṇam ity arthaḥ. anumitis tu pāuruṣeḥ bodha iti.

ṣabda-pramāṇam lakṣayati :

āpto-'padeṣaḥ ṣabdaḥ. 101.

āptir atra yogyatā; vedasyā 'pāuruṣeyatāyāḥ pañcamā-'dhyāye vakṣya-  
mānatvāt. tathā ca yogyaḥ ṣabdas, taj-janyaṁ jñānaṁ ṣadbā-'khyam  
6 pramāṇam ity arthaḥ. phalaṁ ca pāuruṣeyaḥ ṣabdo bodha iti.

pramāṇa-pratipādanasya svayam eva phalaṁ āha :

ubhaya-siddhiḥ pramāṇāt; tad-upadeṣaḥ. 102.

ubhayaḥ ātmā-'nātmanor vivekena siddhiḥ pramāṇād eva bhavati; atas  
tasya pramāṇasyo 'padeṣaḥ kṛta ity arthaḥ.

10 tatra yenā 'numāna-viṣeṣeṇa pramāṇena mukhyato 'tra prakṛti-puruṣāu  
vivicya sādhanīyāu, tad varṇayati :

sāmānyato dṛṣṭād ubhaya-siddhiḥ. 103.

anumānaṁ tāvat trividham bhavati: pūrva-vat, ṣeṣa-vat, sāmānyato  
dṛṣṭam ce 'ti. tatra pratyakṣi-kṛta-jātiya-viśayakam pūrva-vat; yathā  
15 dhūmena vahny-anumānam; vahni-jātiyo hi mahānasā-'dāu pūrvam pra-  
tyakṣi-kṛtaḥ. vyatirekā-'numānaṁ ṣeṣa-vat. ṣeṣo 'pūrvo 'rtho 'sya viśa-  
yatvenā 'stī 'ti ṣeṣa-vat; aprasiddha-sādhyakam iti yāvat; yathā pṛthivī-  
tvene 'tara-bhedā-'numānam; pṛthivī-'tara-bhedo hi prāg asiddhaḥ. sāmā-  
nyato dṛṣṭam ca tad-ubhaya-bhinnaṁ anumānam. yatra sāmānyataḥ  
20 pratyakṣā-'di-jātyam ādāya vyāpti-grahāt pakṣa-dharmatā-balena tad-vijā-  
tīyo 'pratyakṣā-'dy-arthaḥ sidhyati; yathā rūpā-'di-jñāne kriyātvena kara-  
ṇavattvā-'numānam; atra hi pṛthivītvā-'di-jātyam kuṭhārā-'di-karaṇam  
ādāya vyāptim gṛhītvā tad-vijātyam atindriyaṁ jñāna-karaṇam indriyaṁ  
sādhyata iti. tatra sāmānyato dṛṣṭād anumānād dvayoḥ prakṛti-puruṣayoh  
25 siddhir ity arthaḥ.

tatra prakṛteḥ sāmānyato dṛṣṭam anumānaṁ, yathā: mahat tattvaṁ  
sukha-duḥkha-moha-dharmaka-dravyo-'pādānakam; kāryatve sati sukha-  
duḥkha-moha-dharmakatvāt; suvarṇā-'di-ja-kuṇḍalā-'di-vad ity ādi.

puruṣe tu yady apy anumānā-'pekṣā nā 'sti, sarva-sammatatvāt, tathā  
30 'pi prakṛty-ādi-viveke sāmānyato dṛṣṭam evā 'pekṣyate. tad yathā: pra-  
dhānam parārtham; samhatya-kāritvāt; gṛhā-'di-vad iti. atra hi praty-  
akṣa-siddham dehā-'dy-arthakatvaṁ gṛhādiṣu gṛhītvā tad-vijātyaḥ puru-  
ṣaḥ pradhānā-'di-paratvenā 'numiyate. dehā-'dīnām ca bhokṛtṛvam avivek-  
ena prāg gṛhītam ity ubhaya-siddhir iti.

35 « yā pramāṇasya phala-bhūtā pramā-'khyā-siddhir uktā, tayā puruṣasya  
pariṇāmā-'pattir » ity āṇāṅkāyām tasyaḥ svarūpam āha :

**cid-avasāno bhogaḥ. 104.**

puruṣa-svarūpe cāitanye paryavasānam yasyāi, 'tādṛgo bhogaḥ siddhir ity arthaḥ. buddher bhogasya vyāvartanāya cid-avasāna iti, citāḥ pariṇāmitva-sadharmaivā-'di-ṣaṅkā-nirāsāyā 'vasāna-padam. citāu bhogasya svarūpe paryavasatatvān na kātuṣasthyā-'di-hānir ity āçayaḥ. tathā hi 5  
pramāṇā-'khyā-vṛtty-ārūḍham prakṛti-puruṣā-'dikam prameyam vṛttyā saha puruṣe pratibimbam sad bhāsate. ato 'rtho-'parakta-vṛtti-pratibimbā-'va-  
cchinnam svarūpa-cāitanyam eva bhānam, puruṣasya bhogaḥ, pramāṇasya ca phalam iti. tataç ca pratibimba-rūpeṇā 'rtha-sambandhe dvāratayā  
vṛttinām karaṇatvam iti. tad uktam Viṣṇupurāṇe : 10

“grhītān indriyāir arthān ātmane yaḥ prayacchati,  
antaḥkarana-rūpāya tasmāi viçvā-'tmane nama ” iti.

rājño hi karaṇa-vargāḥ svāmine bhogya-jātaḥ samarpayati 'ti dr̥ṣṭam iti. bhoga-çabdā-'rthaç cā 'bhyavaharaṇam, ātmasāt-karaṇam iti yāvat. sa ca dehā-'di-cetanā-'nteṣu sādharmaṇaḥ; viçeṣas tv ayam : aparīṇāmitvāt puru- 15  
ṣasya viṣaya-bhogaḥ pratibimbā-'dāna-mātram, anyeṣāṃ tu pariṇāmitvāt puṣṭy-ādir apī 'ti. ayam eva ca pariṇāma-rūpaḥ pāramārthiko bhogaḥ  
puruṣe pratiṣidhyate “buddher bhoga ivā 'tmani” 'ty-ādibhir iti mantav-  
yam.

asmin sūtre puruṣasyā 'pi phala-vyāpyatā siddhā; cid-avasānatāyā evo 20  
'bhaya-siddhitva-vacanād iti.

« nanu kartur eva loke kriyā-phala-bhogo dr̥ṣṭaḥ; yathā saṃcarata eva saṃcāro-'ttha-duḥkha-bhoga iti. tat katham buddhi-kṛta-dharmā-'di-phala- 25  
lasya sukhā-'dy-ātmikāyā artho-'parakta-buddhi-vṛtter bhogaḥ puruṣe gha-  
tete » 'ty āçaṅkāyām āha :

**akartur api phalo-'pabhogo 'nnādyā-vat. 105.**

buddhi-karma-phalasyā 'pi vṛtter upabhogas tad-akartur api puruṣasya yuktaḥ. annādyā-vat, yathā 'nya-kṛtasyā 'nnā-'der upabhogo rājño bhavati, tadvad ity arthaḥ. avivekasya sva-  
svāmi-bhāvasya vā bhoga-niyāmakatvāt tu nā 'tiprasaṅgaḥ. sukha-duḥkhā-'deḥ karma-phalatvam abhyupetya 30  
buddhi-gataḥ karma-phalam puruṣo bhukta ity uktam.

idānim puruṣa-gata-bhogasyāi 'va karma-phalatvam svikṛtya buddhi-  
karmaṇā puruṣa eva phalam utpadyata iti mukhya-siddhāntam āha :

**avivekād vā tat-siddheḥ kartuḥ phalā-'vagamaḥ. 106.**

athavā kartari phalam eva na bhavati; < sukham bhuñjīye > 'ty-ādi- 35  
kāmanābhir bhogasyāi 'va phalatvāt. ato bhokṛt-niṣṭham eva phalam  
bhavati. çāstra-vihitam phalam anuṣṭhātari 'ti çāstreṣu kartuḥ phalā-

'vagamas tu tat-siddher akartṛ-niṣṭhāyā bhogā-'khyā-siddheḥ kartṛ-buddhāv avivekād ity arthaḥ. <yo 'ham karomi, sa evā 'ham bhuñja> iti hi lāukikā-'nubhava iti; yā ca <sukham me bhūyād> ity-ādi-kāmanā, sā <putro me bhūyād> iti-vat phala-sādhana-tvenāi 'vo 'papadyate. bhogas tu nā 'nyasya  
 5 sādhanam; ataḥ sa eva phalam iti mukhyaḥ siddhāntaḥ. bhogasya puru-  
 ṣa-svarūpatve 'pi, vāiṣeṣikānām mate crotṛa-vat, kāryatā bodhyā; sukhā-  
 'dy-avacchinna-citer eva bhogatvāt. asmiñ ca bhogasya phalatva-pakṣe  
 duḥkha-bhogā-'bhāva evā 'pavargo bodhyaḥ. athavā bhogyatā-rūpa-svatva-  
 sambandhena sukha-duḥkhā-'bhāvayor eva phalatvam astu; tena samban-  
 10 dhena dhanā-'der iva sukhā-'der api puruṣa-niṣṭhatvāt iti.

tad evam pramāṇāni pramāṇa-phala-bhūtām prameya-siddhim ca prati-  
 pādyā prameya-siddher api phalam āha :

**no 'bhayaṁ ca tattvā-'khyāne. 107.**

pramāṇena prakṛti-puruṣayos tattvā-'khyāne tattva-sūksātkāre saty  
 15 ubhayam api sukha-duḥkhe na bhavataḥ; "vidvān harṣa-ṣokau jahātī"  
 'ti cṛuter, nyāyāc ce 'ty arthaḥ.

samkṣepato vivekenā 'numāpitāu prakṛti-puruṣāu. tayor prakṛti-  
 puruṣayor anumāne 'vāntara-viṣeṣā itaḥ param adhyāya-samāptim yāvād  
 vicāryāḥ; tatra cā 'dāu prakṛty-ādy-anumāneṣv anupalambha-bādhakam  
 20 apākaroti :

**viṣayo 'viṣayo 'py atidūrā-'der hāno-'pādānābhyām indriya-  
 sya. 108.**

indriyā-'nupalabhyatā-mātrato ghaṭā-'dy-abhāva-vat pratyakṣeṇa cār-  
 vākāḥ prakṛty-ādy-abhāvaḥ sādhayitum na śakyate; yato vidyamāno  
 25 'py artha indriyānām kāla-bhedena viṣayo 'viṣayaḥ ca bhavati; atidūratvā-  
 'di-doṣād, indriya-ghāte-'ndriya-grahābhyām ce 'ty arthaḥ. sāmāgrī-sam-  
 avadhāne saty anupalambhasyāi 'vā 'bhāva-pratyakṣa-hetutā. prakṛty-ādy-  
 upalambhe tu vakṣyamāṇa-pratibandhān na sāmāgrī-samavadhānam iti  
 bhāvaḥ. atidūrā-'dayaḥ ca doṣā viṣṣya Kārikayā parigaṇitāḥ :

30 "atidūrāt sāmīpyād indriya-ghātān mano-'navasthānāt  
 sūksmyād vyavadhānād abhibhavāt samānā-'bhihārāc ce " 'ti.

samānā-'bhihārāḥ sajātīya-samvalanam, yathā māhiṣe gavya-miṣṇān nā-  
 hiṣatvā-'grahanam iti.

<nanv atidūratvā-'diṣu madhye prakṛty-ādy-upalambhe kim prati-  
 35 bandhakam ?> iti. tatrā 'ha :

**sūksmyāt tad-anupalabdhiḥ. 109.**

tayor pūrvoktayor prakṛti-puruṣayor anupalabdhis tu sūksmyād ity  
 arthaḥ. sūksmatvam ca nā 'nutvam, viṣva-vyāpanāt; nā 'pi durūhatvā-

'dikam, durvacatvāt; kim tu pratyakṣa-pramā-pratibandhikā jātiḥ. yoga-ja-dharmasya co 'ttejakatayā prakṛti-puruṣā-'dīnām pratyakṣa-pramā bhavati. jāti-sāṃkaryam ca na doṣā-'vaham.

athavā niravayava-dravyatvam evā 'tra sūkṣmatvam; yoga-ja-dharmaḥ co 'ttejaka eve 'ti.

6

« nanv abhāvād evā 'nupalabdhi-sambhave kim-artham sāukṣmyam kalpyate? anyathā ca ṣaṣa-ṣṛṅgā-'der api sāukṣmyād anupalabdhiḥ kim na syād? » iti. tatrā 'ha:

**kārya-darṣanāt tad-upalabdheḥ. 110.**

kāryā-'nyathā-'nupapattyā prakṛty-ādi-siddhāu satyām teṣām sūkṣma-10 tvam kalpyate. anumānāt pūrvam ca sūkṣmatvā-'di-samṣayenā 'bhāvā-'nirṇayād anumānam upapadyata ity arthaḥ.

atra ṣaṅkate:

**vādi-vipratipattes tad-asiddhir iti cet, 111.**

« nanu kāryam ced utpatteḥ prak siddham syāt, tadā tad-ādharatayā 15 nityā prakṛtiḥ setsyati; kārya-sāhityenāi 'va kāraṇā-'numānasya vakṣya-mānatvāt. vādi-vipratipattes tu sat-kāryasyai 'vā 'siddhir » iti yadī 'ty arthaḥ.

abhyupetya pariharati:

**tathā 'py ekatara-dṛṣṭyāi 'katara-siddher nā 'palāpaḥ. 112. 20**

mā 'stu sat kāryam, tathā 'py ekatarasya kāryasya dṛṣṭyā 'nyatarasya kāraṇasya siddher apalāpo nā 'sty eve 'ti nityam kāraṇam siddham eva. tata eva ca pariṇāmināḥ sakāṣād aparīṇāmitayā puruṣasya vivekena mokṣo-'papattir ity arthaḥ.

anenāi 'vā 'bhyupagama-vādena vāiṣeṣikā-'dy-āstika-ṣūstram pravartate. 25 ato na sat-kārya-vādi-ṣṛṭi-smṛti-virodhe 'pi teṣām anāṣa-'ntareṣv aprāmā-nyam iti mantavyam.

paramā-'rthataḥ parihāram āha:

**trividha-virodhā-'patteḥ ca. 113.**

sarvam kāryam trividham sarva-vādi-siddham: atītam anāgataḥ var-30 tamānam iti. tatra yadi kāryam sadā san ne 'śyate, tadā trividhatvā-'nupattih; atītā-'di-kāle ghaṭā-'dy-abhāvena ghaṭā-'der atītā-'di-dharma-katvā-'nupapatteḥ, sad-asatoḥ sambandhā-'nupapatteḥ; kim ca pratiyogitva-sya pratiyogi-svarūpatve tad-doṣa-tādavasthyāt. abhāva-mātra-svarūpatve paṭā-'dy-abhāvo ghaṭā-'dy-abhāvaḥ syāt; abhāvatvā-'viṣeṣāt; abhāveṣv api 35 svarūpato viṣeṣā-'ṅgikāre cā 'bhāvatvasya paribhāṣā-mātratva-prasaṅgāt. « atha pratiyogy evā 'bhāva-viṣeṣaka » iti cen, na; asataḥ pratiyogināḥ

prāg-abhāvā-'diṣu viṣeṣakatvā-'sambhavād iti. tasmān nityasyāi 'va kārya-syā 'tītā-'nāgata-vartamānā-'vasthā-bhedā eva vaktavyāḥ; <ghaṭo 'tīto> <ghaṭo vartamāno> <ghaṭo bhaviṣyann> iti pratyayānām tulya-rūpatāu-cityāt; na tv ekasya bhāva-viṣayatvam anyayoḥ cā 'bhāva-viṣayatvam iti.  
 5 te evā 'tītā-'nāgatatve avasthe dhvaṃsa-prāgabhāva-vyavahāraṃ janayataḥ; tad-atirikṭā-'bhāva-dvaye pramāṇā-'bhāvād iti dik; adhikaṃ tu Pātañjale draṣṭavyam.

evam atyantā-'bhāvā-'nyo-'nyā-'bhāvāv apy adhikarāṇa-svarūpāv eva. na cāi « 'vam pratiyogi-sattā-kāle 'py adhikarāṇa-svarūpā-'napāyād atyantā-  
 10 'bhāva-pratyaya-prasaṅga » iti vācyam; parāir api pratiyogimati deṣe tad-  
 atyantā-'bhāvā-'naṅgikārāt; pratiyogi-sambandhasyā 'tītā-'nāgatā-'vastha-  
 yor eva sāmāyikā-'tyantā-'bhāvatva-sambhavāc ca. tasmān nā 'smat-sid-  
 dhānte 'bhāvo 'tirikṭaḥ. kiṃ ca <ghaṭo dhvasto> <ghaṭo bhāvī> <nā 'yam  
 ghaṭo> <ghaṭo 'tra nā 'stī> 'ty-ādi-pratyaya-niyāmakatayā kiṃcid-vastv-  
 15 ākāṅkṣyāṃ tad bhāva-rūpam eva kalpyate lāghavāt; abhāvasyā 'drṣṭasya  
 kalpane gāuravād iti mantavyam.

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itaḥ ca sat-kārya-siddhir ity āha:

**nā 'sad-utpādo, nṛ-ṣṛṅga-vat. 114.**

nara-ṣṛṅga-tulyasyā 'sata utpādo 'pi na sambhavatī 'ty arthaḥ.

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20 atra hetum āha:

**upādāna-niyamāt. 115.**

mr̥dy eva ghaṭa utpadyate, tantuṣv eva paṭa ity evaṃ kāryāṇām  
 upādāna-kāraṇam prati niyamo 'sti. sa na sambhavati; utpatteḥ prāk  
 kāraṇe kāryā-'sattāyāṃ hi na ko 'pi viṣeṣo 'sti, yena karṇcid evā 'santaṃ  
 25 janayen, nā 'ntaram iti. viṣeṣā-'ṅgikāre ca bhāvatvā-'patter gatam asattayā.  
 sa eva ca viṣeṣo 'smābhīḥ kāryasyā 'nāgatā-'vasthe 'ty ucyata iti. etena,  
 yad vāiṣeṣikāḥ prāg-abhāvam eva kāryo-'tpatti-niyāmakam kalpayanti, tad  
 apy apāstam; abhāva-kalpanā-'pekṣayā bhāva-kalpane lāghavāt; bhāvānām  
 drṣṭatvād anyā-'napekṣatvāc ca. kiṃ cā 'bhāveṣu svato viṣeṣe bhāvatvā-  
 30 'pattiḥ; pratiyogi-rūpa-viṣeṣaḥ ca pratiyogy-asattā-kāle nā 'sti. ato 'bhāvā-  
 nām aviṣṭatayā na kāryo-'tpattāu niyāmakatvam yuktam iti.

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upādāna-niyame pramāṇam āha:

**sarvatra sarvadā sarvā-'sambhavāt. 116.**

sugamam. upādānā-'niyame ca sarvatra sarvadā sarvaṃ sambhaved ity  
 35 ācāyaḥ.

itaṣ ca nā 'sad-utpāda ity āha :

**çaktasya çakya-karaṇāt. 117.**

kārya-çakti-mattvam evo 'pādāna-kāraṇatvam; anyasya durvacatvāt; lāghavāc ca. sū çaktiḥ kāryasyā 'nāgatā-'vasthāi 've 'ty ataḥ çaktasya çakya-kārya-karaṇān nā 'sata utpāda ity arthaḥ.

6

itaṣ ca :

**kāraṇa-bhāvāc ca. 118.**

utpatteḥ prāg api kāryasya kāraṇā-'bhedaḥ çrūyate; tasmāc ca sat-kārya-siddhyā nā 'sad-utpāda ity arthaḥ. kāryasyā 'sattve hi sad-asator abhedā-'nupapattir iti.

10

utpatteḥ prāk kāryāṇām kāraṇā-'bhede ca çrutayaḥ : "tad dhe 'dam tarhy avyākṛtam āsīt," "sad eva, sāumye, 'dam agra āsīt," "tama eve 'dam agra āsīt," "āpa eve 'dam agra āsur " ity-ādyāḥ.

çāṅkate :

**na bhāve bhāva-yogaç cet, 119.**

16

« nanv evaṃ kāryasya nityatve sati bhāva-rūpe kārye bhāva-yoga utpatti-yogo na sambhavati; asataḥ sattva evo 'tpatti-vyavahārād » iti ced ity arthaḥ.

pariharati :

**nā, 'bhivvyakti-nibandhanāu vyavahārā-'vyavahārāu. 120.**

20

kāryo-'tpatter vyavahārā-'vyavahārāu kāryā-'bhivvyakti-nimittakāu : abhivvyaktita utpatti-vyavahāro, 'bhivvyakty-abhāvāc co 'tpatti-vyavahārā-'bhāvāḥ; na tv asataḥ sattaye 'ty arthaḥ.

abhivvyaktiṣ ca na jñānam, kiṃ tu vartamānā-'vasthā. kāraṇa-vyāpāro 'pi kāryasya vartamāna-lakṣaṇa-pariṇāmam eva janayati. sataṣ ca kāryasya kāraṇa-vyāpārād abhivvyakti-mātram loke 'pi dṛṣṭam; yathā çilā-madhyastha-pratimāyā lāṅgika-vyāpārenā 'bhivvyakti-mātram, tila-stha-tālasya ca niṣpīdanena dhānya-stha-taṇḍulasya cā 'vaghātene 'ti. tad uktam Vāsiṣṭhe :

“susuptā-'vasthayaḥ cakra-padma-rekhāḥ çilo-'dare

30

yathā sthitāḥ, citer antas tathe 'yam jagad-āvalī ” 'ti.

prakṛti-dvāreṇe 'ty arthaḥ.

« nanu bhavatū 'tpatteḥ prāk sato yathā-katham-cid utpattiḥ; nāças tv anādi-bhāvasya katham syād? » ity ākāṅkṣāyām āha :

**nāçah kāraṇa-layaḥ. 121.**

35

līṇ çleṣaṇa ity Anuçāsanāl layaḥ sūkṣmatayā kāraṇeṣv avibhāgaḥ. sa evā 'tītā-'khyo nāça ity ucyata ity arthaḥ. anāgatā-'khyas tu layaḥ prāg-

abhāva ity ucyata iti çeṣaḥ. līna-kārya-vyaktes tu punar abhivvyaktir nā  
 'sti; pratyabhijñā-'dy-āpattyā Pātañjale nirākṛtatvāt; pareṣām ivā 'smākam  
 apy anāgatā-'vasthāyāḥ prāg-abhāvā-'khyāyā abhivvyakti-hetutvāc ce 'ti.  
 « nanv atītam apy astī 'ty atra kim pramāṇam? na hy anāgata-sattāyām  
 5 iva ṣṛuṭy-ādayo 'tīta-sattāyām api sphuṭam upalabhyanta » iti. māi 'vam!  
 « yogi-pratyakṣatvā-'nyathā-'nupapattyā 'nāgatā-'tītayor ubhayor eva sattva-  
 siddheḥ; pratyakṣa-sāmānye viṣayasya hetutvāt; anyathā vartamānasyā 'pi  
 pratyakṣeṇā 'siddhy-āpatteḥ. tasmād dhiyām āutsargika-prāmāṇyenā 'sati  
 bādhaḥ yogi-pratyakṣeṇā 'tītam apy astī 'ti sidhyati. yoginām atīta-  
 10 'nāgata-pratyakṣe ca ṣṛuṭi-smṛti-'tīhāsā-'dikam pramāṇam Yogavārttike  
 prapañcitam iti dik. tad evam abhivvyakti-layābhyām kāryānām utpatti-  
 nāṇa-vyavahārāv uktāu.

« nanv abhivvyaktir api pūrvam satī vā 'satī vā? ādye kāraṇa-vyūpārāt  
 prāg api kāryasyā 'bhivvyaktyā sva-kārya-janakatvā-'pattih kāraṇa-vyūpāraḥ  
 15 ca viphalah; antye cā 'bhivvyaktāv eva sat-kārya-siddhānta-kṣatīḥ; asatyā  
 evā 'bhivvyakter abhivvyakty-añgikārād » iti. atro 'cyate: kāraṇa-vyūpārāt  
 prāk sarva-kāryānām sad-asattvā-'bhyupagameno 'kta-vikalpā-'navakāṇāt;  
 ghaṭa-vat tad-abhivvyakter api vartamānā-'vasthāyā prāg-asattvena tad-  
 asattā-nivṛṭty-arthaṁ kāraṇa-vyūpārā-'pekṣanāt; anāgatā-'vasthāyā ca sat-  
 20 kārya-siddhāntasyā 'kṣateḥ. « nanv ekadā sad-asattvayor virodha » iti cet,  
 prakāra-bhedasyo 'ktatvāt. « nanv evam api prāg-abhāvā-'nañgikāreṇa  
 prāg-asattvam eva kāryānām durvacam » iti. māi 'vam! avasthānām eva  
 parasparā-'bhāva-rūpatvād iti.

« nanu sat-kārya-siddhānta-rakṣā-'rtham abhivvyakter apy abhivvyaktir  
 25 eṣṭavyā, tathā cā 'navasthe » 'ty āṇḍikya 'ha :

**pāramparayato 'nveṣaṇā, bijā-'ñkura-vat. 122.**

pāramparyataḥ paramparā-rūpeṇai 'vā 'bhivvyakter anudhāvanam kar-  
 tavyam; bijā-'ñkura-vat prāmāṇikatvena cā 'syā adōṣatvād ity arthaḥ.  
 bijā-'ñkurābhyām cā 'trā 'yam eva viṣeṣo, yad bijā-'ñkura-ethale kramika-  
 30 paramparayā 'navasthā, 'bhivvyaktāu cāi 'ka-kālīna-paramparaye 'ti. prā-  
 māṇikatvam tu tulyam eve 'ti. sarva-kāryānām svarūpato nityatvam  
 « vasthābhir vināṣitvam ce 'ti Pātañjale-bhāṣye vadadbhir Vyāsa-devāir api  
 'yam anavasthā prāmāṇikatvena svikṛte 'ti.

atra ca bijā-'ñkura-dṛṣṭānto loka-dṛṣṭyo 'panyastah; vastutas tu janma-  
 35 karmā-'di-vad ity atrai 'va tātparyam. tena bijā-'ñkura-pravāhasyā 'di-  
 sargā-'vadhikātvenā 'navasthā-virahe 'pi na kṣatīḥ. ādi-sarge hi vṛkṣam  
 vinai 'va bijam utpadyate Hiranyagarbha-saṁkalpena tac-charīrā-'dibhya  
 iti ṣṛuṭi-smṛtyoḥ prasiddham



“yathā hi pādapo mūla-skandha-çākhā-’di-samyutaḥ  
ādi-bijāt prabhavati, bijāny anyāni vāi tata ”

iti Viṣṇupurāṇa-’di-vākyaīr iti.

vastutas tv anavasthā ’pi nā ’stī ’ty āha :

utpatti-vad vā ’doṣaḥ. 123.

yathā ghaṭo-’tpatter utpattiḥ svarūpam eva vāiçeṣikā-’dibhir asad-  
utpāda-vādibhir iṣyate lāghavāt, tathāi ’vā ’smābhir ghaṭā-’bhivvyakter apy  
abhivvyaktiḥ svarūpam evāi ’ṣṭavyā lāghavāt. ata utpattāv ivā ’bhivvyaktāv  
apī nā ’navasthā-doṣa ity arthaḥ. « athāi ’vam abhivvyakter abhivvyakty-  
anaṅgikāre kāraṇa-vyāpārāt prāk tasyāḥ sattvā-’nupapattyā sat-kārya- 10  
vāda-kṣatir » iti cen, na ; asmin pakṣe sata evā ’bhivvyaktir ity eva sat-  
kārya-siddhānta ity ācayāt. abhivvyakteç cā ’bhivvyakty-abhāvena tasyāḥ  
prāg-asattve ’pi nā ’sat-kārya-vādatvā-’pattiḥ. « nanv evam mahad-ādīnām  
eva prāg-asattvam iṣyatām kim abhivvyakty-ākhyā-’vasthā-kalpanene ? » ’ti  
cen, na ; “ tad dhe ’dam tarhy avyākṛtam āsīd ” ity-ādi-çrutibhir avyaktā- 16  
’vasthayā satām eva kāryānām abhivvyakti-siddheḥ. « tathā ’py abhivvyakteḥ  
prāg-abhāvā-’di-svikārā-’pattir » iti cen, na ; tisrṇām anāgatā-’dy-avasthānām  
anyo-’nyasyā ’bhāva-rūpatayo ’ktatvāt ; tādṛçā-’bhāva-nivṛttyāi ’va ca kāra-  
ṇa-vyāpāra-sāphalyā-’di-sambhavāt. ayam eva hi sat-kārya-vādinām asat-  
kārya-vādiḥvyo viçeṣo, yat tāir ucyamānau prāgabhāva-dhvaṇsāu sat- 20  
kārya-vādiḥvyāḥ kāryasyā ’nāgatā-’tītā-’vasthe bhāva-rūpe procyete, varta-  
mānatā-’khyā cā ’bhivvyakty-avasthā ghaṭād vyatirikte ’ṣyate, ghaṭā-’der  
avasthā-traya-vattvā-’nubhavād iti. anyat tu sarvaṁ samānam ; ato nā ’sty  
asmāsv adhika-çāṅkā-’vakāça iti dik.

“kārya-darçanāt tad-upalabdher ” iti sūtreṇa kāryeṇa mūla-kāraṇam 26  
anumeyam ity uktam. tatra kiyat-paryantaṁ kāryam ity avadhārayitum  
sarva-kāryānām sādharmyam āha :

hetumad anityam avyāpi sakriyam anekam āçritam liṅgam. 124.

kāraṇā-’numāpakatvāl laya-gamanād vā ’tra liṅgaṁ kārya-jātam ; na  
tu mahat-tattva-mātram atra vivakṣitam ; hetumattvā-’dīnām akhila-kārya- 30  
sādhāraṇyāt.

“hetumad anityam avyāpi sakriyam anekam āçritam liṅgam  
sāvayavam para-tantraṁ vyaktam, viparītam avyaktam ”

iti Kārikāyām apy etad eva vyaktā-’khyam sarvaṁ kāryam eva liṅgam ity  
uktam. tathā ca tal liṅgaṁ hetumattvā-’di-dharmakam iti vākya-’rthaḥ. 36  
tatra hetumattvaṁ, kāraṇavattvam ; anityatvaṁ vināçitā ; pradhānasya yā  
vyāpitā pūrvoktā, tad-vāiparītyam avyāpitvam ; sakriyatvam adhyavasāyā-

'di-rūpa-niyata-kārya-kāritvam. pradhānasya tu sarva-kriyā-sādhāranyena  
kāraṇatvān na kāryai-'kadeṣa-mātra-kāritvam. na ca kriyā karmāi 'va  
vaktum śakyate; prakṛti-kṣobhāt sṛṣṭi-ṇṇaṇa prakṛter api karmavattayā  
'tra sakriyatvā-'patter iti. anekatvaṃ sarga-bhedena bhinnatvaṃ, sarga-  
5 dvayā-'sādhāranyam iti yāvat; na punaḥ sajātīyā-'neka-vyaktikatvam;  
\* prakṛtāv ativyāpteh; prakṛter api sattvā-'dy-aneka-rūpatvāt, "sattvā-'dīnām  
a-tad-dharmatvaṃ, tad-rūpatvād" ity āgāmi-sūtrād iti. ācṛitatvaṃ cā  
'vayaveṣv iti.

kārya-kāraṇayor bhede hetumatvā-'di sidhyatī 'ty atah kāraṇā-'tirik-  
10 ta-kārya-siddhāu pramāṇāny āha :

**āñjasyād abhedato vā guṇa-sāmānyā-'des tat-siddhiḥ, pradhāna-  
vyapadeṣād vā. 125.**

tat-siddhir, liṅgā-'khyā-kāryasya kāraṇā-'tīrekataḥ siddhiḥ, kva-cid  
āñjasyāt pratyakṣata evā 'nāyāseṇa bhavati; yathā sthāulyā-'dīnā dhar-  
15 meṇa tantv-ādibhyaḥ paṭādīnām. kva-cic ca guṇa-sāmānyā-'der abhedato  
guṇa-sāmānyā-'dy-ātmatkatvena liṅgeṇā 'numāneṇa bhavati; yathā 'dhy-  
avasāyā-'di-guṇā-'tmakatva-rūpeṇa kāraṇa-vāidharmyeṇa mahad-ādīnām;  
yathā ca mahā-prthivītvā-'di-sāmānyā-'tmakatā-rūpeṇa tanmātra-vāidhar-  
myeṇa prthivy-ādīnām. kva-cit tv ādi-ṇabda-grhīteṇa karmā-'dy-ātmatkatā-  
20 vāidharmyeṇa; yathā sthīrā-'vayavebhyo 'tiriktasya cañcalā-'vayavīnaḥ.

tathā pradhāna-vyapadeṣāt pradhāna-ṇṇuter api kāraṇā-'tirikta-kārya-  
siddhir bhavati; pradhīyate 'smin hi kārya-jātam iti pradhānam ucyate.  
tac ca kārya-kāraṇayor bheda-'bhedaū vinā na ghaṭate; atyantā-'bhede  
svasyā 'dhārātva-'sambhavād ity arthaḥ.

25 kāryāṇām sādharmya-rūpaṃ lakṣaṇaṃ kāraṇā-'tirikta-kāryeṣu pramā-  
ṇaṃ ca sūtrābhyāṃ darṇitam. idāṇīm kārya-sadharṇmakatayā kāraṇā-  
'numānyā kārya-kāraṇayor api sādharṇyam pradarṇayati :

**triṇuṇā-'cetanatvā-'di dvayoh. 126.**

dvayoh kārya-kāraṇayor eva triṇuṇatvā-'di-sādharṇyam ity arthaḥ.  
30 ādi-ṇabda-grāhyāṇ ca Kārikāyām uktāḥ :

"triṇuṇam aviveki viṣayaḥ sāmānyam acetanaṃ prasava-dharmi  
vyaktaṃ, tathā pradhānam, tad-viparītas tathā ca pumān" iti.

trayaḥ sattvā-'di-dravya-rūpā guṇā atra santi 'ti triṇuṇam. tatra mahad-  
ādiṣu kāraṇa-rūpeṇa sattvā-'dīnām avasthānaṃ, guṇa-traya-samūha-rūpeṇa  
35 tu pradhāne sattvā-'dīnām avasthānaṃ vane vṛkṣavad evā 'vagantavyam.  
athavā sattvā-'di-ṇabdena sukha-duḥkha-mohānām api vacanāt kārya-kāra-  
ṇayos triṇuṇatvaṃ samāñjasam iti. aviveki-viṣayo 'jñāir eva drṇyam,  
bhogyam iti yāvat; aviveki ca viṣayaṇ ce 'ti tac-chede tv avivekitvaṃ

sambhūya-kāritvaṁ, viṣayatvaṁ tu bhogyatvaṁ eva. sāmānyam sarva-puruṣa-sādhāraṇam, puruṣa-bhede 'py abhinnaṁ iti yāvat; prasava-dharmi paripāmi; vyaktaṁ-kāryam; pradhānam kāraṇam ity arthaḥ.

kārya-kāraṇayor anyo-'nya-vāidharṁyam api Kārikayā darṣitam :

“hetumad anityam avyāpi sakriyam anekam ācṛitaṁ liṅgam  
sāvayavam para-tantraṁ vyaktaṁ, viparītaṁ avyaktaṁ ” iti.

5

atrāi 'katvaṁ sarga-bhede 'py abhinnaṁ. ataḥ prakṛter aneka-vyakti-katve 'pi nāi 'katva-kṣatiḥ.

“mahāntaṁ ca samāvṛtya pradhānam samavasthitaṁ;  
anantasya na tasyā 'ntaḥ saṁkhyānam cā 'pi vidyata ”

10

iti Viṣṇupurāṇenā 'saṁkhyeyatā-vacanāt tu pradhānasya vyakti-bahutva-siddhir iti.

pradhānā-'khyānām jagat-kāraṇa-guṇānām anyo-'nya-vivekāya teṣāṁ avāntaram api vāidharṁyam siddhāntayati; vividha-jagat-kāraṇatvo-'pa-pattaye ca; na hy eka-rūpāt kāraṇād vicitra-kāryāni sambhavanti 'ti:

16

prīty-aprīti-viśāḍā-'dyāir guṇānām anyo-'nyam vāidharṁyam.  
127.

guṇānām sattvā-'di-dravya-trayānām anyo-'nyam sukha-duḥkhā-'dyāir vāidharṁyam, kāryeṣu tad-darṣanād ity arthaḥ. sukhā-'dikam ca ghaṭā-'der api rūpā-'di-vad eva dharmo, 'ntaḥkarāṇo-'pādānatvād anya-kāryānām 20  
ity uktam. atrā 'di-ṣabda-grāhyāḥ Pañcaçikḥā-'cāryāir uktā, yathā: sat-tvaṁ nāma prasāda-lāghavā-'bhīṣvaṅga-prīti-titikṣā-santoṣā-'di-rūpā-'nanta-bhedam, samāsataḥ sukhā-'tmakam; evam rajo 'pi çokā-'di-nānā-bhedam, samāsato duḥkhā-'tmakam; evam tamo 'pi nidrā-'di-nānā-bhedam, samāsato mohā-'tmakam iti.

25

atra prīty-ādinām guṇa-dharmatva-vacanād āgāmi-sūtre ca laghutvā-'der vakṣyamānatvāt sattvā-'dīnām dravyatvaṁ siddham. sukhā-'dy-ātma-katā tu guṇānām, manasaḥ saṁkalpā-'tmakatā-vad, dharma-dharṁyā-bhedād evo 'papadyate; na tu vāiçeṣiko-'ktāḥ sukhā-'daya eva sattvā-'di-guṇā iti. 30  
sattvā-'di-trayam api pratyeḥkaṁ vyakti-bhedād anantam; anyathā hi vibhu-mātratve guṇa-vimarda-vāicitryāt kārya-vāicitryam iti siddhānto no 'pa-padyate, vimarde 'vāntara-bhedā-'sambhavāt.

guṇānām sattvā-'dīnām ekāika-vyakti-mātratve vṛddhi-hrāsā-'dikam no 'papadyeta; tathā paricchinnaṁ ca tat-samūha-rūpasya pradhānasya paricchinnaṁ-'pattiyā çruti-smṛti-siddham ekadā 'saṁkhya-brahmāṇḍā-'di- 35  
kam no 'papadyeta. ato 'saṁkhyatve guṇānām tritva-saṁkhyo-'papāda-nāya vivekā-'dy-arthaṁ ca teṣāṁ sādharṁya-vāidharṁye patipādayati:

**laghv-ādi-dharmāṃ sādharmyaṃ vāidharmyaṃ ca guṇānām.**  
128.

ayam arthaḥ: laghv-ādi 'ti bhāva-pradhāno nirdeśaḥ. laghutvā-'di-dharमेṇa sarvāsām sattva-vyaktīnām sādharmyaṃ vāidharmyaṃ ca rajas-  
6 tamobhyām. tathā ca prthivī-vyaktīnām prthivītvene 'va sattva-vyaktīnām  
ekajātiyatayāi 'katā, sajātiyo-'paṣṭambhā-'dinā vṛddhi-hrāsā-'dikāṃ ca yuk-  
tam ity āçayaḥ. evaṃ cañcalatvā-'di-dharमेṇa sarvāsām rajo-vyaktīnām  
sādharmyaṃ sattva-tamobhyām ca vāidharmyam. çeṣam pūrva-vat. evaṃ  
gurutvā-'di-dharमेṇa sarvāsām tamo-vyaktīnām sādharmyaṃ sattva-rajo-  
10 bhyām vāidharmyam. çeṣam pūrva-vad iti. vāidharmyasya prāg evo  
'ktatayā 'tra punar-vāidharmya-kathanam sampātā-'yātam. — atra 'vāi-  
dharmyaṃ ve 'ti pāṭhaḥ prāmāṇika eve 'ti.

atra sūtre sattvā-'dinām kāraṇa-dravyānām pratyekam aneka-vyakti-  
katvaṃ siddham, anyathā laghutvā-'dinām sādharmyatvā-'nupapatteḥ,  
15 samānānām dharmasyāi 'va sādharmyatvāt. na ca « kārya-sattvā-'dinām  
anekatayā laghutvā-'dikam sādharmyaṃ syād » iti vācyam; triguṇā-'tma-  
katvena ghaṭā-'dinām api kārya-sattvā-'di-rūpatayā laghutvā-'dinām sattvā-  
'di-sādharmyatvā-'nupapatteḥ. tasmāt kāraṇa-guṇānām evā 'tra sādhar-  
myā-'dikam ucyata iti. sattvā-'dinām laghutvā-'dikam co 'ktaṃ Kārikayā:

20 “sattvaṃ laghu prakāçakam iṣṭam, upaṣṭambhakaṃ calaṃ ca rajaḥ,  
guru varaṇakam eva tamaḥ; pradīpa-vac cā 'rthato vṛttir ” iti.

arthataḥ puruṣārtha-nimittāt.

« nanv evam mūla-kāraṇasya paricchinā-'sāṃkhya-vyaktikātve vāiçe-  
ṣika-matād atra ko viçeṣa? » iti cet, kāraṇa-dravyasya çabda-sparçā-'di-rāhit-  
25 yam eva,

“çabda-sparça-vihīnaṃ tad rūpā-'dibhir asaṃyutam,  
triguṇaṃ taj jagad-yonir an-ādi-prabhavā-'pyayam ”

iti Viṣṇupurāṇā-'dibhyaḥ. etac ca Pātañjale 'smābhīḥ prapañcitam.

« nanu mahad-ādīnām svarūpataḥ siddhāv api teṣām pratyakṣeṇo '  
30 'tpatty-adarçanāt kāryatve nā 'sti pramāṇam, yena teṣām hetumattvaṃ sā-  
dharmyaṃ syāt. » tatṛ 'ha:

**ubhaya-'nyatvāt kāryatvam mahad-āder, ghaṭā-'di-vat. 129.**

mahad-ādi-pañca-bhūtā-'ntam vivādā-'spadaṃ tāvan na puruṣo, bhogya-  
tvāt; nā 'pi prakṛtir, mokṣā-'nyathā-'nupapattiyā vināçitvāt. ataḥ prakṛti-  
35 puruṣa-bhinnam tad-bhinnatvāc ca kāryam ghaṭā-'di-vad ity arthaḥ.

« nanu vikāra-çakti-dāhā-'dināi 'va mokṣā-'dy-upapatter vināçitvam  
api teṣām asiddham » ity āçāṅkāyām kāryatve hetv-antarāṇy āha:

**parimāṇāt. 130.**

paricchinnavād dāiṣikā-'bhāva-pratīyogitā'-vacchedaka-jātimattvād ity arthaḥ. tena guṇa-vyaktīnām kiyatīnām paricchinnavatve 'pi na tatra vy-  
abhicāraḥ.

kim ca :

5

**samanvayāt. 131.**

upavāsā-'dinā kṣīṇam hi buddhy-ādi-tattvam annā-'dibhiḥ samanva-  
yena samanugatena punar upacīyate. ataḥ samanvayāt kāryatvam un-  
nīyata ity arthaḥ. nityasya hi niravayavatayā 'vayavā'-nupraveṣa-rūpaḥ  
samanvayo na ghaṭata iti. samanvaye ca cṛtiḥ pramāṇam manaḥ prak-  
ṛtya: "evam te, sāumya, ṣoḍaṣānām kalānām ekā kalā 'tīṣṭhā 'bhūt; sē  
'nmeno 'pasamāhitā prājvalīd " iti, Yoga-sūtram ca: " jāty-antara-parīṇamāḥ  
prakṛty-āpūrād " iti.

kim ca :

**çaktitaç ce 'ti. 132.**

16

karaṇataç ce 'ty arthaḥ. puruṣasya yat karaṇam, tat kāryam, cakṣur-  
ādi-vad iti bhāvaḥ. puruṣe sāksād viṣayā-'rpakatvam prakṛter nā 'stī 'ti  
prakṛtir na karaṇam iti. ato mahat-tattvasya karaṇatayā kāryatve siddhe  
sutarām anyeṣām api kāryatvam. — iti-çabdaç ca hetu-varga-samāpti-sūcanā-  
'rthaḥ.

20

yadi ca mahad-ādi-madhye kiṁcid akāryam svikriyate, tadā 'pi tad  
eva prakṛtiḥ puruṣo ve 'ti siddham naḥ samīhitam. prakṛti-puruṣāu pra-  
sādhya parīṇāmitvā-'parīṇāmitvābhyām vivektavyāv ity atrāi 'vā 'smākaṁ  
tātparyād ity āha :

**tad-dhāne prakṛtiḥ puruṣo vā. 133.**

26

tad-dhāne kāryatva-dhāne yadi parīṇāmi, tadā prakṛtiḥ; yadi vā 'pari-  
ṇāmi bhoktā, tadā puruṣa ity arthaḥ.

« nanu nityam apy ubhaya-bhinnaṁ syāt? » tatrā 'ha :

**tayor anyatve tucchatvam. 134.**

akāryasya prakṛti-puruṣa-bhinnavatve tucchatvam çaça-çṛṅgā-'di-vat, pra-  
māṇā-'bhāvāt; akāryam hi karaṇatayā vā bhokṛtayā vā sidhyati, nā  
'nyathe 'ty arthaḥ.

tad evam mahad-ādiṣu kāryatvam prasādhya sāmpratam tāiḥ prakṛty-  
anumāne 'nuktaṁ viṣeṣam āha :

**kāryāt karaṇā-'numānam, tat-sāhityāt. 135.**

36

kāryān mahat-tattvā-'der liṅgāt sāmānyato dṛṣṭam karaṇā-'numānam  
yad uktaṁ, tat tāṣṭhasthya-nivṛttaye tat-sāhityāt kārya-sāhityenāi 'va kartav-

yaṃ, “sad eva, sāmye, ‘dam agra āsīt,” “tama eve ‘dam agra āsīt” ity-  
ādi-ṣrutya-anusārāt. tad yathā: mahad-ādikam svo-‘pahita-triguṇā-‘tmaka-  
vastū-‘pādānakam; kāryatvāt; ṣilā-madhya-stha-pratimā-vat tāilā-‘di-vac ce  
‘ty arthaḥ. atrā ‘nukūla-tarkaḥ prāg eva darṣitaḥ.

5 tasyāḥ prakṛteḥ kāryād vāidharmyaṃ vivekā-‘rtham āha :

**avyaktaṃ triguṇāl līngāt. 136.**

abhivyaktāt triguṇān mahat-tattvād api mūla-kāraṇam avyaktaṃ sūk-  
ṣmam; mahat-tattvasya hi sukhā-‘dir guṇaḥ sāksāt kriyate, prakṛteḥ ca  
guṇo ‘pi na sāksāt kriyata iti pradhānam paramā-‘vyaktam, mahat-tattvaṃ  
10 tu tad-apekṣayā vyaktam ity arthaḥ.

« nanu parama-sūkṣmaṃ cet, tarhi tasyā ‘palāpa evo ‘cita? » ity ākāṅ-  
kṣāyām pūrvoktaṃ smārayati :

**tat-kāryatas tat-siddher nā ‘palāpaḥ. 137.**

sugamam.

15 prakṛty-anumāna-gatā viṣeṣā vistarato vicāritāḥ; itaḥ param adhyāya-  
samāpti-paryantam puruṣā-‘numāna-gatā viṣeṣā vicāryāḥ. tatra kaṁcanā  
‘dāu viṣeṣam āha :

**sāmānyena vivādā-‘bhāvād dharma-van na sādhanam. 138.**

yatra vastuni sāmānyato vivādo nā ‘sti, na tasya svarūpataḥ sādhanam  
20 apekṣyate, dharmasye ‘ve ‘ty arthaḥ. ayam bhāvaḥ: yathā prakṛteḥ sū-  
mānyenā ‘pi sādhanam apekṣitam, dharmiṇy api vivādāt, nāi ‘vam puru-  
ṣasya sādhanam apekṣitam; cetanā-‘palāpe jagad-āndhya-prasaṅgato bhok-  
tary aham-padārthe sāmānyato bāuddhānām apy avivādāt. dharma iva,  
dharmo hi sāmānyato bāuddhāir api svīkriyate tapta-ṣilā-‘rohaṇā-‘diṣu  
25 dharmatvā-‘bhyupagamāt. ataḥ puruṣe viveka-nityatvā-‘di-sādhana-mātram  
anumānam kāryam iti.

“sāmhata-parārthatvāt puruṣasye ” ‘ty-ukta-sūtreṇā ‘pi vivekā-‘numā-  
nam evā ‘bhīpretam, na tu tatra puruṣasya sarvathāi ‘vā ‘pratyakṣatvam  
abhipretam iti. tatra cā ‘dāu viveka-pratijñā-sūtram :

30 **ṣarīrā-‘di-vyatiriktaḥ pumān. 139.**

ṣarīrā-‘di-prakṛty-antaṃ yac catur-viṃśati-tattvā-‘tmakam vastu, tato  
‘tiriktaḥ pumān bhokte ‘ty arthaḥ. bhokṛtvam ca draṣṭṛtvam iti.

atra hetūn āha sūtrāiḥ :

**sāmhata-parārthatvāt. 140.**

35 yataḥ sarvaṃ sāmhataṃ prakṛty-ādikam parārtham bhavati, ṣayyā-‘di-  
vat. ato ‘sāmhataḥ sāmhata-dehā-‘dibhyaḥ paraḥ puruṣaḥ sidhyatī ‘ty

arthah. ayaṃ ca hetuḥ “saṃhata-parārthatvāt puruṣasye” ’ty atra vyākhyātaḥ. uktasyā ’pi hetoḥ punar-upanyāso hetu-varga-saṃkalanā-rthaḥ.

kim ca :

**triguṇā-di-viparyayāt. 141.**

sukha-duḥkha-mohā-tmakatvā-di-vāiparītyād ity arthaḥ. ṣarīrā-dīnām <sup>5</sup> hi yaḥ sukhā-dy-ātmakatvaṃ dharmāḥ, sa sukhā-di-bhoktari na sambhavadati; svayaṃ sukhā-di-grahāṇe karma-kartṛ-virodhāt; dharmi-puraskāreṇai ’va sukhā-dy-anubhavād iti. « nanu buddhi-vṛtti-pratibimbataṃ svasukhā-dikam puruṣeṇa grhyatām, sva-vad » iti cen, na; evaṃ sati buddher eva sukhā-di-kalpanāu-cityāt puruṣa-gata-sukhā-der buddhau pratibimbakalpane gāuravāt. « akāṃ sukhī duḥkhī mūḍha » ity-ādi-pratyayās tu na puruṣe sukhā-di-sādhakāḥ; tat-svāmitvenā ’py upapatteḥ; buddheḥ sukhā-di-mattvenā ’py upapatteḥ ca. lāukikyām hy aham-buddhāv avaṣyam buddhir api viśayaḥ; mithyāijñāna-vāsanā-di-rūpa-doṣā-nuvṛtteḥ; tat-pratibimba-kalpanāyām ca gāuravād iti. <sup>15</sup>

ādi-ṣabdena cā ’tra “triguṇam aviveki viśaya” iti Kāriko-’ktā-viveki-tvā-dayo grāhyāḥ; tathā rūpā-dayaḥ ṣarīrā-di-dharmā grāhyāḥ.

kim ca :

**adhiṣṭhānāc ce ’ti. 142.**

bhoktur adhiṣṭhātrtvāc cā ’dhiṣṭheyaḥ prakṛty-antebhyo ’tiriktate <sup>20</sup> ’ty arthaḥ. adhiṣṭhānāṃ hi bhoktuḥ saṃyogaḥ; sa ca prakṛty-ādīnām bhoga-hetu-pariṇāmeṣu kāraṇam, “bhoktur adhiṣṭhānād bhogā-yatananirmāṇam” iti vakṣyamāṇa-sūtrāt. saṃyogaḥ ca bhede saty eva bhavatī ’ti bhāvāḥ. — iti-ṣabdo hetu-samāptau.

uktā-numāne ’nukūla-tarkam pradārṣayati sūtrābhyām :

<sup>25</sup>

**bhoktṛ-bhāvāt. 143.**

yadi hi ṣarīrā-di-svarūpa eva bhoktā syāt, tadā bhoktṛtvam eva vyāhanyeta; karma-kartṛ-virodhāt; ’svasya sāksāt sva-bhoktṛtvā-nupapatter ity arthaḥ. anupapattiḥ ca pūrvam eva vyākhyātā. atra sūtre puruṣasya bhogaḥ svikṛta iti smṛtavyam; aparīṇāminaḥ ca puruṣasya <sup>30</sup> bhogaḥ “cid-avasāno bhoga” ity atra vyākhyātaḥ.

kim ca :

**kāivalyā-rtham pravṛtteḥ ca. 144.**

ṣarīrā-dikam eva ced bhoktṛ syāt, tadā bhoktuḥ kāivalyā-rtham duḥkhā-tyanto-’chedā-rtham kasyā-pi pravṛttir no ’papadyeta; ṣarīrā- <sup>35</sup> ’dīnām vinācītvāt; prakṛteḥ ca dharmi-grāhaka-mānena duḥkha-svābhāvya-

siddhyā kāivalyā-'sambhavāt; na hi svabhāvasyā 'tyanto-'chedo ghaṭata ity arthaḥ.

atra <kāivalyā-'rtham prakṛter> iti sūtra-pāṭhaḥ prāmādikatvād upek-  
ṣaṇīyaḥ;

- 5 "saṃghāta-parārthatvāt triguṇā-'di-viparyayād adhiṣṭhānāt  
puruṣo 'sti bhoktr-bhāvāt kāivalyā-'rtham pravṛtteḥ ce "

'ti Kārikātaḥ <kāivalyā-'rtham pravṛtteḥ ce> 'ti pāṭhāt; arthā-'saṃgateḥ  
ce 'ti.

catur-viṃcati-tattvā-'tiriktatayā puruṣaḥ sādhitāḥ; idānīm puruṣa-gato  
10 viṣeṣo viveka-sphuṭi-karaṇāyā 'numīyate:

**jaḍa-prakāṣā-'yogāt prakāṣaḥ. 145.**

vāiṣeṣikā āhuḥ: «prāg aprakāṣa-rūpasya jaḍasyā 'tmano manaḥ-  
saṃyogāj jñānā-'khyāḥ prakāṣo jāyata » iti. tan na; loke jaḍasyā 'prakā-  
ṣasya loṣṭā-'deḥ prakāṣo-'tpatty-adarṣanena tad-ayogāt. ataḥ sūryā-'di-vat  
15 prakāṣa-svarūpa eva puruṣa ity arthaḥ. tathā ca smr̥tiḥ:

"yathā prakāṣa-tamasoḥ sambandho no 'papadyate,  
tadvad āikyam na sambaddham prapañca-paramātmanor " iti.

"yathā dīpaḥ prakāṣā-'tmā, hrasvo vā yadi vā mahān,  
jñānā-'tmānam tathā vidyāt puruṣam sarva-jantuṣv " iti ca.

- 20 prakāṣatvam ca tejaḥ-sattva-cāitanyeṣv anugatam akhaṇḍo-'pādhir anugata-  
vyavahārād iti.

«nanu prakāṣa-svarūpatve 'pi tejo-vad dharma-dharmi-bhāvo 'sti na  
vā?» tatrā 'ha:

**nirguṇatvān na cid-dharmā. 146.**

- 25 sugamam. puruṣasya prakāṣa-rūpatve siddhe tat-sambandha-mātreṇā  
'nya-vyavahāro-'papattāu prakāṣā-'tmaka-dharma-kalpanā-gāuravam ity api  
bodhyam. tejasaḥ ca prakāṣā-'khyā-rūpa-viṣeṣā-'grahe 'pi sparṣa-puraskā-  
reṇa grahāt prakāṣa-tejasor bhedaḥ sidhyati; ātmanas tu jñānā-'khyā-pra-  
kāṣā-'graha-kāle grahaṇam nā 'stī 'ty ato lāghavād dharma-dharmi-bhāva-  
30 gūṇyam prakāṣa-rūpam evā 'tma-dravyam kalpyate. tasya ca na guṇatvam;  
saṃyogā-'di-mattvāt; anācṛitatvāc ce 'ti. tathā ca smaryate:

"jñānam nāi 'vā 'tma-ko dharmo, na guṇo vā katham-cana;  
jñāna-svarūpa evā 'tmā nityaḥ pūrṇaḥ sadā čiva " iti.

- «nanu nirguṇatva eva kā yuktir?» iti ced, ucyate: puruṣasye 'cchā-  
35 'dyās tāvan nityā na sambhavanti, janyatā-pratyakṣāt. janya-guṇā-'ṅgikāre  
pariṇāmitvā-'pattih. tathā co 'bhayor eva prakṛti-puruṣayoḥ pariṇāma-  
hetutva-kalpane gāuravam; āndhya-pariṇāmeṇa kadā-cid ajñatvasyā 'pattyā



jñāne-*cehā*-'di-gocara-samçayā-'pattiç ca. tathā jaḍa-prakāçā-'yogasyo 'kta-  
tvād api na nityasyā 'nitya-jñāna-sambhava iti. icchā-'dikam anvaya-vy-  
atirekābhyām manasy eva lāghavāt sidhyati; manah-samyogasyā 'tmanaç  
co 'bhayos tad-dhetutve gāuravāt. guṇa-çabdaç ca viçeṣa-guṇa-vāci 'ty  
uktam eva. ata ātmā nirguṇaḥ.

5

api ca ye tārnikā ātmanah kartṛtvam icchanti, teṣām mokṣā-'nupapat-  
tiḥ; *«aham karte»* 'ti buddher eva Gītā-'diṣv adrṣṭo-'tpatti-hetutayo 'ktatvāt;  
tasyāç ca tan-mate mithyā-jñānatvā-'bhāvena tattva-jñāna-nivartyatvā-'sam-  
bhavāt. ataḥ çruty-ukta-mokṣā-'nupapattyā 'tmano 'kartṛtvam asmābhir  
iṣyate. akartṛtvāc cā 'drṣṭa-sukhā-'dy-abhāvaḥ. tataç ca manasaḥ kṛty-  
10 ādi-hetutve kalpanīye lāghavād antar-dṛçya-guṇatvā-'vacchedenāi 'tat  
kalpyate. ata ātmā nirguṇa iti.

yathoktasya ca parama-sūkṣmasyā 'tmanah svarūpaṁ Vāsiṣṭhe karā-  
'malaka-vat proktaṁ vivicya pratipāditam, yathā:

“asambhavati sarvatra dig-bhūmy-ākāça-rūpiṇi  
prakāçye yādṛçam rūpam prakāçasyā 'malam bhavet,  
tri-jagat tvam aham ce 'ti dṛçye 'sattām upāgate  
draṣṭuḥ syāt kevalī-bhāvas tādṛço vimalā-'tmana 'iti.

16

«nanv *«aham jñānāmi»* 'ti dharma-dharmi-bhāvā-'nubhavāt puruṣasya  
cid-dharmakatvaṁ sidhyati; gāuravasya prāmāṇikatvenā 'doṣatvād » iti. 20  
tatrā 'ha:

çrutyā siddhasya nā 'palāpas, tat-pratyakṣa-bādhāt. 147.

bhaved evaṁ, yadi kevala-tarkenā 'smābhir nirguṇatvā-'cid-dharmatvā-  
'dikam prasādhyate; kim tu çrutyā 'pi. ataḥ çrutyā siddhasya nirguṇa-  
tvā-'der nā 'palāpaḥ sambhavati; tat-pratyakṣasya guṇā-'di-pratyakṣasya 25  
çrutyāi 'va bādhāt; *«aham gāura»* ity-ādi-pratyakṣa-vad ity arthaḥ.  
anyāthā hi *«gāuro 'ham»* iti pratyakṣa-balena dehā-'tiriktā-'tma-sādhikā  
api yuktayo bādhitāḥ syur iti jitam nāstikāiḥ.

nirguṇatve ca çrutayaḥ “sākṣī cetā kevalo nirguṇaç ce” 'ty-ādyāḥ;  
ein-mātrave tu çrutayo “'kartā cāitanyam cin-mātram sac, cid-eka-raso 30  
hy ayam ātme” 'ty-ādyā iti. sarvajñatvā-'di-çrutayas tu *«rāhoḥ çira»* iti-  
val lāukika-vikalpā-'nuvāda-mātrāḥ; vidhi-niṣedha-çruti-madhye niṣedha-  
çruter eva balavattvāt; “athā 'ta ādeço: ne 'ti ne 'ti; na hy etasmād  
iti ne 'ty anyat param asti” 'ti çruteḥ. kim cā 'jñānām *«aham jñānāmi»* 'ti  
pratyaye pramātva-kalpanāyām eva gāuravam; anādy-avidyā-doṣasyā 35  
'nuvartamānatayā bhramatvasyāi 'vāu 'tsargikatvāt. ato bhrama-çatā-  
'ntaḥpāticitvenā 'prāmāṇya-çāṅkī-'skanditatvāc cāi 'tat-pratyakṣa-bādhane  
lāghava-tarkā-'dy-anugṛhītam anumānam api samartham iti. «nanv ātmano  
nitya-jñāna-svarūpatve kīdrçam lāghavam » iti ced, ucyate: nāiyāyikā-

'dibhir antaḥkaraṇaṃ vyavasāyā-'nuvyavasāyāu tad-ācrayaḥ ce 'ti catvāraḥ padārthāḥ kalpyante; asmābhis tv antaḥkaraṇaṃ, vyavasāya-sthāniyā ca tad-vṛttir, anantā-'nuvyavasāya-sthāniyaḥ ca nityāi-'ka-jñāna-rūpa ātme 'ti trayāḥ padārthāḥ kalpyanta iti.

- 5 « nanu yadi prakāṣa-rūpa evā 'tmā, tadā suṣupty-ādy-avasthā-bhedas tasya no 'papadyate; sadā prakāṣa-'napāyād » iti. tatrā 'ha:

**suṣupty-ādyā-sākṣitvam. 148.**

suṣupty-ādyasyā 'vasthā-trayasya buddhi-niṣṭhasya sākṣitvam eva pumsī 'ty arthaḥ. tad uktam:

- 10 “jāgrat svapnaḥ suṣuptam ca guṇato buddhi-vṛttayaḥ;  
tāsām vilakṣaṇo jīvaḥ sākṣitvena vyavasthita ” iti.

tāsām buddhi-vṛttinām sākṣitvena tad-vilakṣaṇo jāgrad-ādy-avasthā-rahito nirṇīta ity arthaḥ.

- tatra jāgran nāmā 'vasthe 'ndriya-dvārā buddher viṣayā-'kūraḥ pari-  
15 nāmaḥ; svapnā-'vasthā ca saṃskāra-mātra-janyas tādṛcāḥ parināmaḥ;  
suṣupty-avasthā ca dvidivdhā 'rdha-samagra-laya-bhedena. tatrā 'rdha-laye  
viṣayā-'kāra vṛttir na bhavati, kim tu sva-gata-sukha-duḥkha-mohā-'kārai  
'va buddhi-vṛttir bhavati; anyatho 'tthitasya 'sukham aham asvāpsam » ity-  
ādi-rūpa-suṣupti-kālina-sukhā-'di-smaraṇā-'nupapatteḥ. tad uktam Vyāsa-  
20 sūtreṇa: “mugdhe 'rdha-sampattiḥ pariṣeṣād ” iti. samagra-laye tu bud-  
dher vṛtti-sāmānyā-'bhāvo maraṇā-'dāv iva bhavati; anyathā “samādhi-  
suṣupti-mokṣeṣu brahma-rūpate ” 'ty āgāmi-sūtrā-'nupapatter iti. sā ca  
samagra-suṣuptir vṛtty-abhāva-rūpe 'ti puruṣas tat-sākṣī na bhavati; puru-  
ṣasya vṛtti-mātra-sākṣitvāt; anyathā saṃskārā-'der api buddhi-dharmasya  
25 sākṣi-bhāsyatā-'patteḥ. suṣupty-ādi-sākṣitvam tu tādṛcā-buddhi-vṛttinām  
sva-pratibimbitānām prakāṣaṇam iti vakṣyāmaḥ. ato jñānā-'rtham puru-  
ṣasya na parināmā-'pekṣe 'ti. « syād etat. suṣupte yadi sukha-duḥkhā-'di-  
gocarā buddhi-vṛttir isyate, tarhi jāgrad-ādāv apy akhila-vṛttinām vṛtti-  
grāhyatva-svikāra eva yukta iti vyarthā tat-sākṣi-puruṣa-kalpanā sva-  
30 gocara-vṛttitvenāi 'va sva-vyavahāra-hetutāyāḥ sāmānyataḥ suvacatvād »  
iti. māi 'vam! niyamena vṛtti-gocara-vṛtti-kalpane 'navasthā-'pattir  
gāuravaṃ ca syāt. kim cā 'ham sukhī, 'ty-ādi-vṛttiṣu sukhā-'dīnām  
viṣeṣaṇatayā nirvikalpakaṃ taj-jñānam ādāv apekṣate. tatra cā 'nanta-  
nirvikalpaka-vṛtty-apekṣayā lāghavena nityam ekam evā 'tma-svarūpaṃ  
35 jñānam kalpyate. « aham sukhī, 'ty-ādi-viṣeṣa-jñānā-'rtham buddhi-vṛtter  
eva tādṛcā-'kāratvam; puruṣe vṛtti-sārūpya-mātra-svikāreṇa vṛtty-ākārā-  
'tiriktā-'kāra-'nabhyupagamāt; svatantrā-'kāreṇa parināmā-'patter iti.

athāi 'vam puruṣasya suṣupty-ādi-sākṣi-mātratvena puruṣāi-'kyasyā  
'py upapattāu sa kim eko 'neko ve 'ti saṃcāyaḥ. tatrā 'yam pūrva-pakṣaḥ:

«lāghava-tarka-sahakāreṇa balavatībhyo 'bheda-ṣrutibhya eka evā 'tmā  
sidhyati; jāgrad-ādy-avasthā-rūpānām vāidharmyānām buddhi-dharmatvāt.  
yady apy ekasyā 'tmanah sarva-buddhi-sākṣitvaṃ, tathā 'pi yasyā buddher  
yā vṛttiḥ, sāi 'va buddhis tad-vṛtti-viṣiṣṭatayā sākṣiṇaṃ grhṇāti <ghaṭaṃ  
jānāmi> 'ty-ādi-rūpāiḥ. ata ekasyā buddher <ayaṃ ghaṭa> iti vṛttāu 5  
satyām anya-buddhi-vṛtti-dvārā nā 'nubhavo <ghaṭaṃ jānāmi> 'ti.» tatra  
siddhāntam āha :

**janmā-'di-vyavasthātaḥ puruṣa-bahutvam. 149.**

punyavān svarge jāyate, pāpī narake, 'jñō badhyate, jñānī mucyate  
ity-ādeḥ ṣruti-smṛti-vyavasthāyā vibhāgasyā 'nyathā 'nupapattiyā puruṣā 10  
bahava ity arthaḥ. janma-maraṇe cā 'tra no 'tpatti-vināṣāu, puruṣa-niṣṭha-  
tvā-'bhāvāt; kiṃ tv apūrva-dehe-'ndriyā-'di-saṃghāta-viṣeṣeṇa saṃyogaḥ  
ca viyogaḥ ca bhoga-tad-abhāva-niyāmakāv iti. janmā-'di-vyavasthāyām  
ca ṣrutiḥ

“ajām ekām lohita-ṣukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ 15  
ajo hy eko juṣamāno 'nuṣete, jahāty enām bhukta-bhogām ajo 'nyaḥ.”

“ye tad vidur, amṛtās te bhavanti, athe 'tare duḥkham evā 'piyanti”  
'ty-ādir iti.

«nanu puruṣāi-'kye 'py upādhi-rūpā-'vacchedaka-bhedena janmā-'di-  
vyavasthā bhavet.» tatrā 'ha: 20

**upādhi-bhede 'py ekasya nānā-yoga, ākāṣasye 'va ghaṭā-'dibhiḥ.  
150.**

upādhi-bhede 'py ekasyāi 'va puruṣasya nāno-'pādhi-yogo 'sty eva,  
yathāi 'kasyāi 'vā 'kāṣasya ghaṭa-kuḍyā-'di-nānā-yogaḥ. ato 'vacchedaka-  
bhedenāi 'kasyā 'tmana eva vividha-janma-maraṇā-'dy-āpattiḥ, kāya-vyūhā- 25  
'dāv ive 'ti na sambhavati vyavasthāi 'kaḥ puruṣo jāyate, nā 'para ity-ādir  
ity arthaḥ. na hy avacchedaka-bhedena kapi-saṃyoga-tad-abhāvavaty  
ekasminn eva vṛkṣe vyavasthā ghaṭate: eko vṛkṣaḥ kapi-saṃyogī, anyaḥ  
ca ne 'ti. kiṃ cāi 'ko-'pādrito muktasyā 'py ātma-pradeṣasyo 'pādhy-anta-  
rāiḥ punar-bandhā-'pattiyā bandha-mokṣā-'vyavasthā tad-avasthāi 'va; yathāi 30  
'ka-ghaṭa-muktasyā 'kāṣa-pradeṣasyā 'nya-ghaṭa-yogād ghaṭā-'kāṣā-'vyava-  
sthā, tadvad iti. na ca <bandha-mokṣa-vyavasthā-ṣrutir api lāukika-bhṛa-  
mā-'nuvāda-mātram> iti vācyam; mokṣasyā 'lāukikatvāt; mithyā-puru-  
ṣārtha-pratipādanena ṣruteḥ pratārakatvā-'dy-āpatteḥ ca.

«nanu cāitanyāi-'kye 'pi tat-tad-upādhi-viṣiṣṭasyā 'tiriktatām abhyupa- 35  
gama vyavastho 'pāpādanīyā?» tatrā 'ha:

**upādhir bhidyate, na tu tadvān. 151.**

upādhir eva nānā, na tu tadvān upādhi-viṣiṣṭo 'pi nānā 'bhyupeyaḥ;

- viçīṣṭasyā 'tiriktatve nānā-tmatāyā eva cāstrā-ntare 'py abhyupagamā-  
'patter ity arthaḥ. bandha-bhāginō viçīṣṭatve viçeṣaṇa-viyogena viçīṣṭa-  
nācān na mokṣo-papattir ity-ādīny api dūṣaṇāni. « nanu "viçīṣṭasya jīva-  
tvam anvaya-vyatirekād" iti ṣaṣṭhā-dhyāye svayam evā 'haṁkāra-viçīṣṭa-  
5 syāi 'va jīvatvaṁ vakṣyati » 'ti cen, na; tatra prāṇa-dhāra-katva-rūpa-  
jīvatvasyāi 'va viçīṣṭā-dheyatva-vacanāt; na tu bandha-mokṣa-vyavasthāyā  
viçīṣṭā-çritatvaṁ vakṣyate; mokṣa-kāle viçīṣṭā-sattvād iti. yad api kecin  
navinā vedānti-bruvā āhuḥ: « ekasyāi 'vā 'tmanaḥ kārya-kārano-'pādhisu  
pratibimbāni jīve-çvarāḥ, pratibimbānām cā 'nyo-nyam bhedāj janmā-dy-  
10 akhila-vyavastho-papattir » iti, tad apy asat; bhedā-bheda-vikalpā-saha-  
tvāt. bimba-pratibimbayor bhedo pratibimbasyā 'cetanatayā bhoktrtva-  
bandha-mokṣā-dy-anupapattiḥ; jīva-brahmā-bheda-rūpa-tat-siddhānta-kṣa-  
tiḥ ca; jīve-çvara-bhinnasyā 'tmano 'prāmāṇikatvaṁ ca. abhedo tu sām-  
kāryā-parihārah. bhedā-bhedā-bhyupagame tu tat-siddhānta-hānir, bhedā-  
15 'bheda-virodhaḥ ca. asman-mate tv abhedo 'vibhāga-lakṣaṇo bhedāḥ cā  
'nyo-nyā-bhāva ity avirodha iti. avaccheda-pratibimbā-di-dṛṣṭānta-vāk-  
yāni tv agre vyākhyāsyāmaḥ. « syād etat. bimba-pratibimbā-di-bhedam  
parikalpya çrutyā bandha-mokṣa-vyavasthā kalpate 'ty evā 'smābhir ucyate;  
na tu paramārthato bimba-pratibimba-bhāvas tayor bhedo bandha-mokṣā-  
20 'dikam ce 'syata » iti. māi 'vam! evaṁ sati bandha-mokṣā-di-çruti-gaṇasya  
bheda-çruti-gaṇasya co 'bhayor bādhā-peṣṭayā kevalā-bheda-çruti-gaṇasyāi  
'vā 'vibhāga-paratayāi 'va saṁkoco lāghavād yuktaḥ; çruti-smṛty-antarāir  
avibhāgasya siddhatvāc ce 'ti.

ātmaī-kya-vādiṣū 'ktaṁ dūṣaṇam upasaṁharati :

- 25 **evam ekatvena parivartamānasya na viruddha-dharmā-dhy-**  
**āsaḥ. 152.**

- evaṁ rītyāi 'katvena sarvato vartamānasyā 'tmano janma-maraṇā-di-  
rūpa-viruddha-dharma-prasaṅgo na yukta ity arthaḥ. yad vāi 'katva iti  
cchedaḥ. ekatve 'bhyupagamyamāne paritaḥ sarvato vartamānasya sarvo-  
30 'pādhiṣv anugatasya viruddha-dharmā-dhyāso ne 'ti na; kiṁ tu sarvathā  
viruddha-dharma-saṁkaro 'parihārya ity arthaḥ.

- « nanu puruṣo nirdharmakāḥ; tatra katham janma-maraṇa-bandha-  
mokṣā-di-viruddha-dharma-saṁkāryam āpadyate; bhavadbhir api sarveṣāṁ  
dharmāṇām upādhi-niṣṭhatvā-bhyupagamād? » iti cen, na; ukta-dharmā-  
35 ṇām saṁyoga-viyoga-bhogā-bhoga-rūpatayā puruṣe svikārāt; pariṇāma-  
rūpa-dharmāṇām eva puruṣe pratiṣedhasyo 'ktatvād iti.

yathā sphaṭikeṣu lāuhitya-nīlimā-di-dharmāṇām āropitānām api vy-  
avasthā'sti, tathā puruṣeṣv api buddhi-dharmāṇām sukha-duḥkhā-dīnām

ṣarīrā-'di-dharmāṇām ca brāhmaṇya-kṣatriyatvā-'dīnām āropitānām api vyavasthā 'sti ṣāstreṣu; yathā Viṣṇupurāṇe:

“yathāi 'kasmin ghaṭā-'kāṇe rajo-dhūmā-'dibhir vrte  
na ca sarve prayujyanta, evaṃ jīvāḥ sukhā-'dibhir ” iti.

sā 'pi vyavasthāi 'kāṭmye sati janmā-'di-vyavasthā-vad eva no 'pa- 5  
padyata ity āha:

**anya-dharmatve 'pi nā 'ropāt tat-siddhir, ekatvāt. 153.**

anya-dharmatve 'pi dharmāṇām sukhā-'dīnām āropāt puruṣe vyavasthā na sidhyati; āropā-'dhiṣṭhāna-puruṣasyāi 'katvād ity arthaḥ. ākāṣasyāi 'katve 'pi ghaṭā-'vacchinnā-'kāṇānām ghaṭa-bhedena bhinnatayāu 'pādhi- 10  
dharma-vyavasthā ghaṭate. ātmatva-jīvatvā-'dikam tu no 'pādhy-avacchin-  
nasya; upādhi-viyoge ghaṭā-'kāṇa-nāṇa-vat tan-nāṇena “na jīvo mriyata”  
ity-ādi-ṣṛuṭi-virodha-prasaṅgāt; kiṃ tu kevala-cāitanyasye 'ti prāg evo  
'ktam. imām bandha-mokṣā-'di-vyavasthā-'nupapattim sūksmām abud-  
dhvāi 'vā 'dhunikā vedānti-bruvā upādhi-bhedena bandha-mokṣa-vyava- 15  
sthām āikāṭmye 'py āhuḥ. te 'py etena nirastāḥ. ye 'pi tad-ekadeśina  
imām evā 'nupapattim paçyanta upādhi-gata-cit-pratibimbānām eva bandhā-  
'dīny āhuḥ, te tv atī 'va bhrāntāḥ; uktād bhedā-'bhedā-'di-vikalpā-'sahatvā-  
'di-doṣāt; “antaḥkaraṇasya tad-ujjvalitvatvād ” ity atro 'kta-doṣāc ca.

kiṃ ca Vedānta-sūtre kvā-'pi sarvā-'tmanām atyantāi-'kyam no 'ktam 20  
asti; praty-uta “bheda-vyapadeṣāc cā 'nyaḥ,” “adhikam tu bheda-nirde-  
śāt,” “aṇo nānā-vyapadeṣād ” ity-ādi-sūtrair bheda uktāḥ. ata ādhuni-  
kūnām avaccheda-pratibimbā-'di-vādā apa-siddhāntā eva; sva-ṣāstrā-'nukta-  
saṃdigdhā-'rtheṣu samāna-tantra-siddhāntasyāi 'va siddhāntatvāc ce 'ty-  
ādikam Brahma-mīmāṃsā-bhāṣye pratipāditam asmābhiḥ. 25

« nanv evam puruṣa-nānātve sati

“eka eva hi bhūta-'tmā bhūte-bhūte vyavasthitaḥ;  
ekadhā bahudhā cāi 'va dr̥ṣyate jala-candra-vat.”  
“nityaḥ sarva-gato hy ātmā kūṣastho doṣa-varjitāḥ;  
ekāḥ sa bhidyate caktiyā māyayā, na svabhāvata ” 30

ity-ādyāḥ ṣṛuṭi-smṛtaya ātmāi-'katva-pratipādikā no 'papadyanta? » iti.  
tatrā 'ha:

**nā 'dvāita-ṣṛuṭi-virodho, jāti-paratvāt. 154.**

ātmāi-'kya-ṣṛuṭīnām virodhas tu nā 'sti; tāsām jāti-paratvāt. jātiḥ  
sāmānyam eka-rūpatvaṃ, tatrāi 'vā 'dvāita-ṣṛuṭīnām tātparyāt; na tv 35  
akhaṇḍatve, prayojanā-'bhāvād ity arthaḥ. jāti-ṣabdasya cāi 'karūpatā-  
'rthakatvam uttara-sūtrāl labhyate.

yathā-çruta-jāti-çabdasyā 'dare "ātmā vā idam eka evā 'gra āsit,"  
 "sad eva, sāumye, 'dam agra āsid, ekam evā 'dviṭiyam" ity-ādy-advāita-  
 çrutya-upapāḍakatayāi 'va sūtram vyākhyeyam.

jāti-paratvāt, vijātiya-dvāita-niṣedha-paratvād ity arthaḥ. tatrā 'dya-  
 5 vyākhyāyām ayam bhāvah. ātmāi 'kya-çruti-smṛtiṣv ekā 'di-çabdāç cid-  
 ekarūpatā-mātra-parāḥ, bheda 'di-çabdāç ca vāidharṃya-lakṣaṇa-bheda-  
 parāḥ,

"eka evā 'tmā mantavyo jāgrat-svapna-susuptiṣu ;  
 sthāna-traya-vyatītasya punar janma na vidyata "

10 ity-ādi-vākyeṣv ekarūpā 'rthatvā 'vaçyakatvāt; anyathā 'vasthā-traye 'py  
 ātmana ekatā-mātra-jñānena sthāna-traya-vyatīta-çabdo 'ktāyā avasthā-  
 trayā 'bhīmāna-nivṛtter asambhavāt; tathāi 'karūpatā-pratipādanenāi 'va  
 nikhilo 'pādhi-vivekena sarvā 'tmanām svarūpa-bodhana-sambhavāc ca. na  
 hy anyathā nirdharmakam ātma-svarūpaṃ viçīṣya Brahmanā 'pi çabdena  
 15 sāksāt pratipādayitum çakyate; çabdānām sāmānya-mātra-gocaratvāt.  
 ā-Brahma-stamba-paryanteṣv ātmana ekarūpatve tu pratipāдите tad-upa-  
 patty-arthaṃ çīṣyaḥ svayam eva tāvad viveçayati, yāvan nirviçeṣe çabdā-  
 'gocare svarūpe paryavasyati 'ti. tataç ca niḥçeṣā 'bhīmāna-nivṛtṭyā kṛta-  
 kṛtyo bhavati. yadi punar advāita-vākyāny akhaṇḍatā-mātra-parāṇi syus,  
 20 tarhi tebhyo nā 'bhīmāna-nivṛtṭiḥ sambhavati; ākāṣe vividha-çabda-vad  
 akhaṇḍe 'py ātmani sukha-duḥkha-tad-abhāvā 'dīnām avacchedaka-bhedāir  
 upapatteḥ. ekasyāi 'va vākyasyā 'khaṇḍatvā 'vāidharṃyo 'bhaya-paratve  
 ca vākyā-bhedo 'khaṇḍatā-paratva-kalpanāyām phalā 'bhāvaç ca; avāidhar-  
 mya-jñānād eva sarvā 'bhīmāna-nivṛtteḥ. ato 'dvāita-vākyāni nā 'khaṇḍatā-  
 25 parāṇi; nyāyā-nugraheṇa balavatibhir bheda-grāhaka-çruti-smṛtibhir viro-  
 dhāc ca. kim tv avāidharṃya-lakṣaṇā 'bheda-parāṇy eva; sāmāya-bodhaka-  
 çruti-smṛtibhir eka-vākyatvāt; "sāmānyāt tv" iti Brahma-sūtrāc ce 'ti.  
 tatra sāmye çrutayaḥ

30 "yatho 'dakam çuddhe çuddham āsiktam tādrg eva bhavati,  
 evam muner vijānata ātmā bhavati, Gāutama,"

"nirāñjanaḥ paramam sāmāyam upāiti " 'ty-ādyāḥ; smṛtayaç ca

"jyotir ātmani nā 'nyatra; sarva-bhūteṣu tat samam,  
 svayam ca çakyate draṣṭum su-samāhita-cetasā."

35 "yāvān ātmani bodhā 'tmā, tāvān ātmā parā 'tmani;  
 ya evam satatam veda, jana-stho 'pi na muhyati "

'ty-ādyāḥ. ukta-çrutāu mokṣa-daçāyām api bheda-ghaṭita-sāmāya-vacanāt  
 svarūpa-bhedo 'py ātmanām asti 'ti siddham. avāidharṃyā 'bheda-paratvaṃ  
 cā 'sman-mate "Viṣṇur aham, Çivo 'ham" ity-ādi-vākyānām mantavyam.  
 na tu "tat tvam asy," "aham brahmā 'smi" 'ty-ādi-vākyānām api; tatra

sāṃkhya-mate pralaya-kālinasya pūrṇā'tmana eva tad-ādi-padā'rthatayā  
(nitya-çuddha-muktas tvam aśi) 'ty-ādi-yathā-çrutasya tādr̥ça-vākya'rtha-  
tvāt.

yadi tu sargā'dy-utpanna-puruṣo Nārāyaṇā'khyā eva tat-padā'rthas,  
tadā "tat tvam aśi" 'ty-ādi-vākyaṇām apy avāidharṃyā'rthakatāi 'vā'stu. 5

«nanu prayojanā'bhāvān na bheda-paratvaṃ çrutinām sambhavatī»  
'ti cen, na; mokṣo'papādanasyāi 'va prayojanatvāt; sṛṣṭi-samhārayoh  
pravāha-rūpenā 'nucchedāt tasyāi 'kye mokṣā'nupapatteḥ. «athāi 'vam  
ātma-bhedasya loka-siddhatayā na tat-paratvaṃ çrutinām ghaṭata» iti.  
māi 'vam; lāghava-tarkenā 'kāça-vad ātmany ekatvasyā 'numānataḥ pra- 10  
saktasya çruty-ādibhir niṣedhāt; sva-para-cāitanyayor bhedasya cā 'praty-  
akṣatvāt; dehā'diṣv evā 'nubhavāt. "ya etasminn udaram antaram kurute,  
'tha tasya bhayam bhavati" 'ty-ādi-bheda-nindā tu vāidharṃya-vibhāgā-  
'nyatara-lakṣaṇa-bheda-pare 'ti.

«nanv evam uktānām pratibimbā'vaccheda-çrutinām kā gatiḥ?» iti 16  
ced, ucyate: aneka-tejomayā'ditya-maṇḍala-vad anekā'tmamayam api cid-  
āditya-maṇḍalam eka-rasam avibhaktam eka-piṇḍi-kṛtya tasya kiraṇa-vat  
svā'ñça-bhūtāir asamkhyā-puruṣāir asamkhyo'pādhiṣv asamkhyā-vibhāga  
eva pratibimbā'di-dr̥ṣṭāntāiḥ pratipādyate, vibhāga-lakṣaṇā'nyatvasya  
vacā'rambhāna-mātratvam bodhayitum, na punar akhaṇḍatvam; 20

"vāyur yathāi 'ko bhuvanam praviṣṭo rūpaṃ-rūpaṃ pratirūpo babhūve"  
'ty-ādi-sāṅça-dr̥ṣṭānta-çrutinām nyāyā'nugraheṇa balavattvād iti. tathā  
ca smaryate:

"yasya sarvā'tmakatve 'pi khaṇḍyate nāi 'ka-piṇḍate" 'ti.

Brahma-mīmāṃsāyām tu nityā'bhiyakte parame'çvara-cāitanye 'nyesām 25  
laya-rūpā'vibhāgenā 'py advāitam uktam "avibhāgo vacanād" iti sūtreṇa  
'ti. adhikam tu Brahma-mīmāṃsā-bhāṣye proktam asmābhir iti dik.

sūtrasya dvitīya-vyākhyāyām tv ayam bhāvaḥ. pralaya-kāle puruṣa-  
vijātiyaṃ sarvam evā 'sat; artha-kriyā-kāritvā'bhāvāt. puruṣāṇām kūṭa-  
sthatvenā 'rtha-kriyāi 'vā 'prasiddhe 'ti; ataḥ sarga-kāla iva pralaye 'pi 30  
sattvam. atas tadā 'tmanām vijātiya-dvāita-rāhityam. tathā sarga-kāle  
'pi kūṭasthatva-rūpa-pāramāthika-sattvam, nā 'nyatre 'ti vijātiya-dvāita-  
rāhityāt sarga-kālīnā'dvāita-çrutayo 'py upapannā iti.

«nanv ātmana ekatva-vad eka-rūpatvam api nānā-rūpatā-pratyakṣeṇa  
viruddham; tat katham uktam "jāti-paratvād"»? iti. tatrā 'ha: 35

vidita-bandha-kāraṇasya dr̥ṣṭyā 'tad-rūpaṃ. 155.

viditam spaṣṭam bandha-kāraṇam aviveko yatra, tasya dr̥ṣṭyāi 'va  
puruṣeṣv a-tadrūpaṃ rūpa-bheda ity arthaḥ. ato bhrānta-dr̥ṣṭyā na rūpa-  
bheda-siddhir iti.

« nanu tathā 'py anupalambhād eka-rūpatvā-bhāvaḥ setsyati. » tatrā 'ha :

nā 'ndhā-'dr̥ṣṭyā cakṣuṣmatām anupalambhaḥ. 156.

anupalambha evā 'siddhaḥ ; ajñāir adarṣane 'pi jñānibhir eka-rūpatva-  
5 sya darṣanād ity arthaḥ.

advāita-ṣṛuty-anupapattim samādhāyā 'khaṇḍā-'dvāite bādhakā-'ntaram āha :

Vāmadevā-'dir mukto, nā 'dvāitam. 157.

Vāmadevā-'dir mukto 'sti, tathā 'pī 'dānīm bandhaḥ svasminn anu-  
10 bhava-siddhaḥ ; ato nā 'khaṇḍā-'tmā-'dvāitam ity arthaḥ.

“ sa cā 'pi jāti-smaraṇā-'pta-bodhas tatrāi 'va janmany apavargam āpe ”

'ty-ādi-vākya-ṣata-virodhaḥ ce 'ti ṣeṣaḥ. na cāi « 'vam bandha-mokṣāv  
upādher eve » 'ty avagantavyam ; ṣṛuti-smṛti-siddhānta-virodhāt ; « duh-  
kham mā bhujjīye » 'ti kāmānā-darṣanena puruṣa-mokṣasyāi 'va mokṣā-  
15 'khyā-parama-puruṣārthatvāc ca ; upādher duḥkha-hānasya ca tādarthyaena  
paramparayāi 'va puruṣārthatvāt, putrā-'di-vad iti.

yad apy ādhunikāir māyā-vādirbhir ucyate : « advāita-ṣṛuti-virodhād  
bandha-mokṣa-ṣṛṣṭi-samhārā-'di-ṣṛutayo bādhyanta » iti, tad apy asaṭ ; mok-  
ṣā-'khyā-phalasyā 'pi ṣravaṇa-kāla evā 'bhāva-niṣṭhaye ṣravaṇo-'ttaram  
20 mananā-'di-vidher ananuṣṭhāna-lakṣaṇā-'pramāṇya-prasaṅgāt ; prapañcā-  
'ntargatasya vedāntasyā 'py advāita-ṣṛutyā bādhe vedāntā-'vagate 'py  
advāite punaḥ samṣayā-'patteḥ ca, svāpna-vākyaśya jāgrati bādhe tad-vākya-  
'rthe punaḥ samṣaya-vat. kim ca “ mithyā-buddhir nāstikate ” 'ty Anuṣā-  
sanād dharmā-'diṣu svāpa-van mithyā-'dr̥ṣṭayo bāuddha-prabhedā eva sām-  
25 vṛtika-ṣabdena prapañcasyā 'vidyikatāyāc ca tāir abhyupagamād iti dik.

« nanu Vāmadevā-'der api parama-mokṣo na jāta ity abhyupeyam. »  
tatrā 'ha :

anādāv adya yāvad abhāvād bhaviṣyad apy evam. 158.

anādāu kāle 'dya yāvac cen mokṣo na jātaḥ kasyā-'pi, tarhi bhaviṣyat-  
30 kālo 'py evam mokṣa-cūnya eva syāt ; samyak-sādhana-'nuṣṭhānasyā 'viṣe-  
ṣād ity arthaḥ.

tatra prayogam apy āha :

idānīm iva sarvatra nā 'tyanto-'chedaḥ. 159.

sarvatra kāle bandhasyā 'tyanto-'chedaḥ kasyā-'pi pūmso nā 'sti, var-  
35 tamāna-kāla-vad ity anumānam sambhaved ity arthaḥ.

puruṣānām yad eka-rūpatvam ekatva-pratipādaka-ṣṛuty-arthā-'vadhāri-  
tam, tat kim mokṣa-kāle kim sarvadāi 've 'ty ākāṅkṣāyām āha :



**vyāvṛtto-'bhaya-rūpaḥ. 160.**

sa ca puruṣo vyāvṛtto-'bhaya-rūpo, vyāvṛtto nivṛtto rūpa-bhedo yasmāt, tathe 'ty arthaḥ. ṣṛuṭi-smṛti-nyāyebhyaḥ sadāi 'ka-rūpatā-siddher iti ṣeṣaḥ. tad uktam :

“bahu-rūpa ivā 'bhāti māyayā bahu-rūpayā;  
ramamāno guṇeṣv asyā 'mamā 'ham ' iti badhyata ” iti,  
“jagad-ākhyā-mahā-svapne svapnāt svapnā-'ntaram vrajat  
rūpaṃ tyajati no cāntam brahma cāntatva-brūhitam ” iti ca.

« nanu sāksitvasyā 'nityatvāt puruṣānām katham sadāi 'ka-rūpatvam ? »  
tatrā 'ha :

10

**sāksāt-sambandhāt sāksitvam. 161.**

puruṣasya yat sāksitvam uktam, tat sāksāt-sambandha-mātrāt; na tu parināmata ity arthaḥ. sāksāt-sambandhena buddhi-mātra-sāksitā 'vagam-  
yate “sāksād draṣṭari samjñāyām ” iti sāksi-ṣabda-vyutpādanāt. sāksād-  
draṣṭṛtvam cā 'vyavadhānena draṣṭṛtvam. puruṣe ca sāksāt-sambandhaḥ 16  
sva-buddhi-vṛtter eva bhavati; ato buddher eva sāksi puruṣo, 'nyesām tu  
draṣṭṛ-mātram iti cāstriyo vibhāgaḥ. jñāna-niyāmakaḥ cā 'rthā-'kāratā-  
sthānīyaḥ pratibimba-rūpa eva sambandho, na tu saṃyoga-mātram, atipra-  
saṅgād ity asakṛd āveditam. Viṣṇv-ādeḥ sarva-sāksitvam tv indriyā-'di-  
vyavadhānā-'bhāva-mātreṇa gāṇam. 20

akṣa-sambandhāt sāksitvam iti pāṭhe tv akṣam atra buddhiḥ, kara-  
natva-sāmānyāt. tasyā yathoktāt pratibimba-rūpāt sambandhād ity arthaḥ.

ubhaya-rūpatvā-'bhāva-siddhy-artham puruṣasyā 'parāu viṣeṣāv āha  
sūtrābhyām :

**nitya-muktatvam. 162.**

25

sadāi 'va puruṣasya duḥkhā-'khyā-bandha-ḥṇyatvam; duḥkhā-'der  
buddhi-parināmatvād ity arthaḥ. puruṣārthas tu duḥkha-bhoga-nivṛttih  
pratibimba-rūpa-duḥkha-nivṛttir ve 'ty uktam eva.

**āudāsīnyam ce 'ti. 163.**

āudāsīnyam akartṛtvam. tena cā 'nye 'pi niṣkāmatvā-'daya upalak- 30  
ṣaṇīyāḥ; “kāmaḥ saṃkalpo vicikitsā ṣṛaddhā 'ṣṛaddhā dhṛtir adhṛtir hrīr  
dhīr bhīr ity etat sarvam mana eve ” 'ti ṣṛuteḥ. — iti-ṣabdaḥ puruṣa-dharma-  
pratipādana-samāptāu.

« nanv evam prakṛti-puruṣayor anyo-'nyam vāidharmyeṇa viveke  
siddhe puruṣasya kartṛtvam buddher api ca jñātṛtvam ṣṛuṭi-smṛtyor ucyā- 35  
mānam katham upapadyeyātām ? » tatrā 'ha :

**uparāgāt kartṛtvam, cit sāmṇidhyāt—cit sāmṇidhyāt. 164.**

atra yathā-yogyam anvayaḥ: puruṣasya yat kartṛtvam, tad buddhy-uparāgāt; buddheḥ ca yā cittā, sā puruṣa-sāmṇidhyāt; etad ubhayaṃ na vāstavam ity artuḥ. yathā 'gny-ayasoh paraspāram saṃyoga-viṣeṣāt  
6 paraspāra-dharma-vyavahāra āpādhiko, yathū vā jala-sūryayoh saṃyogāt paraspāra-dharmā-ropas, tathāi 'va buddhi-puruṣayor iti bhāvah. etac ca Kārikayā 'py uktam:

“tasmāt tat-saṃyogād acetanaṃ cetanāvad iva liṅgam,  
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsina” iti.

10 cit-sāmṇidhyād iti divi-pāṭho 'dhyāya-samāpti-sūcanā-'rthah.

heya-hāne taylor hetū iti vyūhā yathā-kramam  
catvārāḥ ṣāstra-mukhyā-'rthā adhyāye 'smin prapañcitāḥ.  
sainkṣipta-sāṃkhya-sūtrāṇām arthasyā 'tra prapañcanāt  
ṣāstram yoga-vad eve 'dam Sāṃkhya-pravacanā-'bhidham.

15 iti Vijñānā-'cārya-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye viṣayā-  
'dhyāyāḥ prathamah.



ṣāstrasya viṣayo nirūpitah. sāmpratam puruṣasyā 'pariṇāmitvo-'pa-  
pādanāya prakṛtīḥ sṛṣṭi-prakriyām ati-vistareṇa dvitīyā-'dhyāye vakṣyati.  
tatrāi 'va pradhāna-kāryāṇām svarūpaṃ vistarato vaktavyam, tebhyo 'pi  
20 puruṣasyā 'tisphuṭa-vivekāya. ata eva

“vikāram prakṛtiṃ cāi 'va puruṣam ca sanātanam  
yo yathāvad vijānāti, sa vitṛṣṇo vimucyata”

iti Mokṣadharmā-'diṣu trayāṇām eva jñeyatva-vacanam. tatrū 'dāv acetana-  
nāyāḥ prakṛter nisprayojana-sṛṣṭitve muktasyā 'pi bandha-prasaṅga ity  
25 ācāyena jagat-sarjane prayojanam āha:

**vimukta-mokṣā-'rtham svārtham vā pradhānasya. 1.**

kartṛtvam iti pūrvā-'dhyāya-ṣeṣa-sūtrād anuṣajyate. svabhāvato duḥ-  
kha-bandhād vimuktasya puruṣasya pratibimba-rūpa-duḥkha-mokṣā-'rtham  
pratibimba-sambandhena duḥkha-mokṣā-'rtham vā pradhānasya jagat-kartṛ-  
30 tvam; athavā svārtham, svasya pāramārthika-duḥkha-mokṣā-'rtham ity  
arthah. yady api mokṣa-vad bhogo 'pi sṛṣṭeḥ prayojanam, tathā 'pi  
mukhyatvān mokṣa evo 'ktaḥ.

«nanu mokṣā-'rtham cet sṛṣṭis, tarhi sakṛt-sṛṣṭyāi 'va mokṣa-sambhave  
punah-punah sṛṣṭir na syād?» iti. tatrā 'ha:

**viraktasya tat-siddheḥ. 2.**

nāi 'kadā sṛṣṭer mokṣaḥ, kiṃ tu bahuḥ janma-marāṇa-vyādhy-ādivividha-duḥkhena bhṛṣam taptasya; tataḥ ca prakṛti-puruṣayor viveka-khyātyo 'tpanna-para-vāirāgyasyāi 'va mokṣo-'tpatti-siddher ity arthaḥ.

sakṛt-sṛṣṭyā vāirāgyā-'siddhāu hetum āha :

5

**na ṇṇavapa-mātrāt tat-siddhir, anādi-vāsanāyā balavattvāt. 3.**

ṇṇavapaṃ api bahu-janma-kṛta-puṇyena bhavati. tatrā 'pi ṇṇavapa-mātrān na vāirāgya-siddhiḥ, kiṃ tu sāksāt-kārāt. sāksāt-kāraḥ ca jḥātiti na bhavati; anādi-mithyā-vāsanāyā balavattvāt; kiṃ tu yoga-niṣṭhayā. yoge ca pratibandha-bāhulyam ity ato bahu-janmabhir eva vāirāgyam 10 mokṣaḥ ca kadā-cit kasya-cid eva sidhyati 'ty arthaḥ.

sṛṣṭi-pravāhe hetv-antaram āha :

**bahu-bhṛtya-vad vā pratyekam. 4.**

yathā gṛha-sthānām pratyekam bahavo bhartavyā bhavanti strī-putrā 'di-bhedena, evaṃ sattvā-'di-guṇānām api pratyekam asaṃkhya-puruṣā 15 vimocanīyā bhavanti. ataḥ kiyat-puruṣa-mokṣe 'pi puruṣā-'ntara-mocanā-'rtham sṛṣṭi-pravāho ghaṭate; puruṣānām ānanyād ity arthaḥ. tathā ca Yoga-sūtram : "kṛtā-'rtham prati naṣṭam apy anaṣṭam tad anya-sādhāraṇa-tvād" iti.

« nanu prakṛter eva sṛaṣṭṛtvam katham ucyate ; " tasmād vā etasmād 20 ātmana ākāṣaḥ sambhūta " iti ṇṇrutya puruṣasyā 'pi sṛaṣṭṛtva-siddher? » iti. tatrā 'ha :

**prakṛti-vāstave ca puruṣasyā 'dhyāsa-siddhiḥ. 5.**

prakṛtāu sṛaṣṭṛtvasya vastutve ca siddhe puruṣasya sṛaṣṭṛtvā-'dhyāsa eva ṇṇrutisū sidhyati; upāsanāyām eva ṇṇrutes tātparyāt; "ajām ekām" ity- 25 ādi-ṇṇrutya-antareṇa prakṛteḥ sṛaṣṭṛtva-siddheḥ; pumaṣām kūṭastha-cin-mā-tratā-bodhaka-ṇṇrutya-antara-virodhāc ce 'ty arthaḥ. ayaṃ cā 'dhyāsa upa-cāra-rūpo loke siddha evā 'sti. yāthā sva-ṇṇaktisū yodheṣu vartamānāu jaya-parājayāu rājany upacaryete, tathā sva-ṇṇaktāu prakṛtāu vartamānaṃ sṛaṣṭṛtvā-'dikam ṇṇaktimatsu puruṣeṣū 'pacaryate, ṇṇakti-ṇṇaktimad-abhedāt. 30 tad uktaṃ Kāurme :

" ṇṇakti-ṇṇaktimator bhedaṃ paṇṇyanti paramā-'rthataḥ,  
abhedam cā 'nupaṇṇyanti yoginas tattva-cintakā " iti.

bhedam anyo-'nyā-'bhāvam abhedam cā 'vibhāga-rūpaṃ prakṛty-ādi-tattvo-'pāsakāḥ paṇṇyanti 'ty arthaḥ. tayoḥ co 'dāharaṇam "athā 'tā ādeḥ: ne 35 'ti ne 'ti" 'ty-ādi-ṇṇrutih, "ātmāi 've 'dam sarvam" ity-ādi-ṇṇrutih ce 'ti bhāvah.



yo 'kāmo niṣkāma āpta-kāma ātma-kāmo, na tasya prāṇa utkrāmantī " 'ti. rāga-vairāgye api prakṛti-dharmāv eva.

itaḥ param sṛṣṭi-prakriyām vaktum ārabhate :

**mahad-ādi-krameṇa pañca-bhūtānām. 10.**

sṛṣṭir iti pūrva-sūtrād anuvartate. yady apy " etasmād ātmana ākāṣaḥ sambhūta " ity-ādi-ṣrutāv ādāv eva pañca-bhūtānām sṛṣṭiḥ ṣṛyate, tathā 'pi mahad-ādi-krameṇai 'va pañca-bhūtānām sṛṣṭir iṣṭe 'ty arthaḥ. teja-ādi-sṛṣṭi-ṣrutāu gagana-vāyu-sṛṣṭer āpuraṇa-vad ukta-ṣrutāv apy ādāu mahad-ādi-sṛṣṭiḥ pūraṇiye 'ti bhāvaḥ. atra ca pramāṇaṁ ghaṭa-sṛṣṭi-vad antaḥkaraṇa-'tiriktā-'khila-sṛṣṭer antaḥkaraṇa-vṛtti-pūrvakatvā-'numānam. 10 kim ca

" etasmāj jāyate prāṇo manaḥ sarve-'ndriyāni ca

khaṁ vāyur jyotir āpaḥ ca pṛthivī viçvasya dhāriṇī "

'ti ṣrutya-antara-stha-pāṭha-kramā-'nurodhena " sa prāṇam asṛjat, prāṇāc chraddhām khaṁ vāyur " ity-ādi-ṣrutya-antareṇa ca pañca-bhūta-sṛṣṭeḥ prāṇ mahad-ādi-sṛṣṭir avadhāryata iti. prāṇaḥ cā 'ntaḥkaraṇasya vṛtti-bheda iti vakṣyati; ato 'syām ṣrutāu prāṇa eva mahat tattvam iti. tathā Vedānta-sūtram api mahad-ādi-krameṇai 'va sṛṣṭim vakti: " antarā vijñāna-manasi krameṇa tal-liṅgād " iti; sad-ākāṣayor madhye buddhi-manasi utpadyete iti krameṇa 'ty arthaḥ. manasi cā 'haṁkārasya praveça iti. 20

prakṛter eva sṛṣṭir tvaṁ sva-mokṣā-'rtham, tasyā nityatvāt; mahad-ādinām tu sva-sva-vikāra-sṛṣṭir tvaṁ na sva-mokṣā-'rtham, anityatvād iti viçṣaṁ āha :

**ātmā-'rthatvāt sṛṣṭer nai 'śām ātmā-'rtha ārambhaḥ. 11.**

eṣām mahad-ādinām sṛṣṭir tvaṁ 'tmā-'rthatvāt puruṣa-mokṣā-'rtha-25 tvān na svārtha ārambhaḥ sṛṣṭir tvaṁ; vināçitvena mokṣā-'yogād ity arthaḥ. para-mokṣā-'rthakatve cā 'vaçyake puruṣa-mokṣā-'rthakatvam eva yuktaṁ, na prakṛti-mokṣā-'rthakatvam; tasyāḥ puruṣa-guṇatvād iti.

khaṇḍa-dik-kālayoḥ sṛṣṭim āha :

**dik-kālāv ākāṣa-'dibhyaḥ. 12.**

30

nityāu yāu dik-kālāu, tāv ākāṣa-prakṛti-bhūtāu prakṛter guṇa-viçṣāv eva. ato dik-kālayor vibhutvo-'papattiḥ; " ākāṣa-vat sarva-gataḥ ca nitya " ity-ādi-ṣrutya-uktaṁ vibhutvaṁ cā 'kāṣasyo 'papannam. yāu tu khaṇḍa-dik-kālāu, tāu tu tat-tad-upādhi-samyogād ākāṣād utpadyete ity arthaḥ; ādi-çabdeno 'pādhi-grahaṇād iti. yady api tat-tad-upādhi-viçiṣṭā-'kāçam 35 eva khaṇḍa-dik-kālāu, tathā 'pi viçiṣṭasyā 'tiriktatā-'bhyupagama-vādena viçṣika-naye çrotrasya kāryatā-vat tat-kāryatvam atro 'ktam.

idānīm “mahad-ādi-krameṇa” ’ty uktān svarūpato dharmataḥ ca krameṇa darśayati :

### adhyavasāyo buddhiḥ. 13.

mahat-tattvasya paryāyo buddhir iti ; adhyavasāyaḥ ca niṣcayā-’khyas  
5 tasyā sādharmaṇi vṛttir ity arthaḥ. abheda-nirdeśas tu dharma-dharmy-  
abhedāt. asyāḥ ca buddher mahattvam sve-’tara-sakala-kārya-vyāpakatvān  
mahāi-’ṣvaryaḥ ca mantavyam,

“savikārāt pradhānāt tu mahat tattvam ajāyata,  
mahān iti, yataḥ khyātir lokānām jāyate sade ”

10 ’ti smrteḥ. “asya mahato bhūtasya niḥśvasitam etad yad R̥gveda” ity-  
ādi-’ṣṛuti-smṛtiṣu ca Hiraṇyagarbhe cetane ’pi mahān iti ṣabdo buddhy-  
abhimānitvenāi ’va ; yathā prthivy-abhimāni-cetane prthivi-’ṣabdas, tadvat.  
evam eva Rudrā-’diṣv ahaṁkāra-’di-ṣabdo ’pi bodhyaḥ. prakṛty-abhimāni-  
devatām ārabhya sarveṣāṁ eva bhūtā-’bhimāni-paryantānām devānām sva-  
15 sva-buddhi-rūpāḥ ca pratiniyato-’pādhayo mahat-tattvasyāi ’vā ’ñṣā iti.

mahat-tattvasyā ’parān api dharmān āha :

### tat-kāryam dharmā-’di. 14.

dharmā-jñāna-vāirāgyāi-’ṣvaryaṇy api buddhy-upādānakāni, nā ’haṁ-  
kāra-’dy-upādānakāni ; buddher eva niratiṣaya-sattva-kāryatvād ity arthaḥ.

20 « nanv evaṁ katham nara-paṇḍita-’ādi-gatānām buddhy-añṣānām adharma-  
prābalyam upapadyatām ? » tatrā ’ha :

### mahad uparāgād viparitam. 15.

tad eva mahan mahat tattvam rajas-tamobhyām uparāgād viparitam  
kṣudram adharmā-’jñānā-’vāirāgyā-’nāiṣvarya-dharmakam api bhavati ’ty  
25 arthaḥ. etena < sarva eva puruṣa iṣvarā > iti ṣṛuti-smṛti-pravādo ’py upa-  
pāditāḥ ; sarvo-’pādhīnām svābhāvika-’ṣvaryaṣya rajas-tamobhyām evā  
’varapād iti. « nanv evaṁ dharmā-’dy-avasthānā-’rtham buddher api nitya-  
tvāt katham kāryate ? » ’ti cen, na ; prakṛty-añṣa-rūpe bijā-’vastha-mahat-  
tattve sattva-viṣeṣe karma-vāsanā-’dīnām avasthānāt tasyāi ’va jñāna-  
30 kāraṇā-’vasthāyām ānkura-vad utpatty-aṅgikārāt. tathā cā ’kāṣa-vad eva  
nityā-’nityo-’bhaya-rūpā buddhiḥ. yathā ca kāraṇā-’vasthā-’kāṣe prakṛti-  
vyavahāra eva, nā ’kāṣa-vyavahāra, ākāṣa-liṅga-ṣabdā-’bhāvād, evam  
kāraṇā-’vastha-buddhāv api prakṛti-vyavahāra eva, buddhi-liṅgā-’dhyava-  
sāyā-’dy-abhāvād iti.

35 mahat-tattvam lakṣayitvā tat-kāryam ahaṁkāraṁ lakṣayati :

### abhimāno ’haṁkāraḥ. 16.

ahaṁ-karotī ’ty ahaṁkāraḥ kumbha-kāra-vad antaḥkaraṇa-dravyam.

sa ca dharma-dharmy-abhedād abhimāna ity ukto 'sādhāraṇa-vṛttitā-sūcanāya. buddhyā niṣcita evā 'rthe 'hamkāra-mamakārāu jāyete. ato vṛttyoḥ kārya-kāraṇa-bhāvā-'nusāreṇa vṛttimātor api kārya-kāraṇa-bhāva unniyata iti prāḡ evo 'ktam. antaḥkaraṇam ekam eva bijā-'nīkura-mahā-vṛkṣā-'di-vad avasthā-traya-mātra-bhedāt kārya-kāraṇa-bhāvam āpadyata 5  
iti ca prāḡ evo 'ktam. ata eva Vāyu-Mātsyayor

“mano mahān matir Brahmā pūr buddhiḥ khyātir iṣvara”

iti mano-buddhyor eka-paryāyatvam uktam iti.

kramā-'gatam ahamkārasya kāryam āha :

**ekādaśa-pañca-tanmātram tat-kāryam. 17.**

10

ekādaśe 'ndriyāṇi caḍdā-'di-pañca-tanmātram cā 'hamkārasya kāryam ity arthaḥ. < mayā 'nene 'ndriyeṇe 'dam rūpā-'dikam bhoktavyam, idam eva sukha-sādhanaṁ > ity-ādy-abhimānād evā 'di-sargeṣv indriya-tad-viśayo-'tpattyā 'hamkāra indriyā-'di-hetuḥ ; loke bhogā-'bhimānināi 'va rāga-dvārā bhogo-'pakaraṇa-karaṇa-darṣanāt ; “rūpa-rāgād abhūc cakṣur” ity-ādinā 15  
Mokṣadharṁe Hiranyagarbhāsyā rāgād eva samaṣṭi-cakṣur-ādy-utpatti-smaraṇāc ce 'ti bhāvaḥ. ataḥ ca bhūte-'ndriyayor madhye rāga-dharmakam mana evā 'dāv ahamkārad utpadyata iti viṣeṣaḥ ; tanmātrā-'dīnām rāga-kāryatvād iti.

atrā 'pi viṣeṣam āha :

20

**sāttvikam ekādaśakam pravartate vāikṛtād ahamkārat. 18.**

ekādaśānām pūraṇam ekādaśakam manaḥ ṣoḍaśa-'tma-gaṇa-madhye sāttvikam ; atas tad-vāikṛtāt sāttvikā-'hamkāraj jāyata ity arthaḥ. ataḥ ca rājasā-'hamkārad daśe 'ndriyāṇi tāmasā-'hamkārac ca tanmātrāṇi 'ty avagantavyam ;

25

“vāikārikas tājasaḥ ca tāmasaḥ ce 'ty aham tridhā.

aham-tattvād vikurvāṇān mano vāikārikūd abhūt,

vāikārikāc ca ye devā, arthā-'bhivyañjanaṁ yataḥ ;

tājasād indriyāṇy eva jñāna-karma-mayāni ca ;

tāmaso bhūta-sūkṣmā-'dir, yataḥ kham, liṅgam ātmana”

30

ity-ādi-smṛtibhya eva nirṇayāt. ata eva Purāṇā-'dy-anusāreṇa Kārikāyām apy etad uktam :

“sāttvika ekādaśakaḥ pravartate vāikṛtād ahamkārat,

bhūtā-'des tanmātraḥ, sa tāmasas, tājasād ubhayaṁ” iti.

tājaso rājasāḥ ; ubhayaṁ jñāna-karmē-'ndriye.

35

«nanu “devatā-laya-ṣṛutir” ity āgāmi-sūtre karaṇānām devān vak-ṣyati ; tat katham Kārikayā 'pi devānām sāttvikā-'hamkāra-kāryatvam no

'ktam » iti. ucyate: samaṣṭi-cakṣur-ādi-ṣarīraṇaḥ sūryā-'di-cetanā eva cakṣur-ādi-devatāḥ grūyante; ataḥ ca vyaṣṭi-karaṇānām samaṣṭi-karaṇāni devate 'ty eva paryavasyati. tathā ca vyaṣṭi-samaṣṭyor ekatā-'ṣayenā 'tra ṣaṣtre devāḥ karaṇebhyo na prthaḥ nirdiṣyante. ataḥ samaṣṭi-'ndriyāni mano-  
 6 'pekṣayā 'lpa-sattvatvena rājasā-'hamkāra-kāryatvenāi 'va nirdiṣṭāni. smr̥tiṣu ca vyaṣṭi-'ndriyā-'pekṣayā 'dhika-sattvatvena sāttvikā-'hamkāra-kāryatayo 'ktāni 'ty avirodha ity avagantavyam. tad evam ahamkārasya trāividhyān mahato 'pi tat-kāraṇasya trāividhyam mantavyam;

“sāttviko rājasaḥ cāi 'va tāmasaḥ ca tridhā mahān ”

10 iti smaraṇāt. trāividhyam cā 'nayo vyakti-bhedād anṇa-bhedād ve 'ty anyad etat.

ekādaḥ 'ndriyāni darṣayati:

**karmendriya-buddhindriyāir āntaram ekādaḥcakam. 19.**

karmendriyāni vāk-pāṇi-pāda-pāyū-'pasthāni pañca, jñānendriyāni ca  
 15 cakṣuḥ-çotra-tvag-rasana-ghrāṇā-'khyāni pañca. etāir daḥabhiḥ sahā 'ntaram mana ekādaḥcakam ekādaḥ-'ndriyam ity arthaḥ. indrasya saṁghāte-'ṣvarasya karaṇam indriyam. tathā cā 'hamkāra-kāryatve satī karaṇatvam indriyatvam iti.

indriyānām bhāutikatva-mataḥ nirākaroti:

**20 āhamkārikatva-çruter na bhāutikāni. 20.**

indriyāni 'ti ṣeṣaḥ. āhamkārikatve ca pramāṇa-bhūtā çrutih kālā-luptā 'py ācārya-vākyān Manv-ādy-akhila-smr̥tibhyaḥ cā 'numīyate. pratyakṣā çrutir “aham bahu syām” ity-ādih. «nanv “annamayam hi, sāumya, mana” ity-ādir bhāutikatve 'pi çrutir astī» 'ti cen, na; prakā-  
 25 ṣakatva-sāmyenā 'ntahkaraṇo-'pādānatvasyāi 'vo 'citatayā 'hamkārikatva-çruter eva mukhyatvāt; bhūtānām api Hiranyagarbha-saṁkalpa-janyatayā 'nnasya mano-janyatvāc ca. vyaṣṭi-mana-ādīnām bhūta-saṁsr̥ṣṭatayāi 'va tiṣṭhatām bhūtebhyo 'bhivyakti-mātreṇa tu bhāutika-çrutir gaunī 'ti.

«nanu tathā 'py āhamkārikatva-nirṇayo na ghaṭate; “asya puruṣasyā  
 30 'gnim vāg apyeti, vātam prāṇaḥ, cakṣur ādityam” ity-ādi-çrutāu devatāsv indriyānām laya-kathanena devato-'pādānakatvasyā 'py avagamāt; karaṇa eva hi kāryasya laya » ity āṣaṅkyā 'ha:

**devatā-laya-çrutir nā 'rambhakasya. 21.**

devatāsu yā laya-çrutih, sā nā 'rambhakasya nā 'rambhaka-ṣṣayinī  
 35 'ty arthaḥ; anārambhake 'pi bhū-tale jala-bindor laya-darṣanāt; anārambhakeṣv api bhūteṣv ātmano laya-çraṇāc ca. “vijñāna-ghana evāi



'tebhyo bhūtebhyah samutthāya tāny evā 'nuvinaṣyati" 'ty-ādi-ṣrutāv iti bhāvaḥ.

indriyā-'ntargatam mano nityam iti kecit. tat pariharati :  
tad-utpatti-ṣruter vināṣa-darṣanāc ca. 22.

teṣāṁ sarveṣāṁ eve 'ndriyānām utpattir asti ;

5

"etasmāj jāyate prāṇo manaḥ sarve-'ndriyāni ce"

'ty-ādi-ṣruteḥ ; vṛddhā-'dy-avasthāsu cakṣur-ādīnām iva manaso 'py apa-  
cayā-'dinā vināṣa-nirṇayāc ce 'ty arthaḥ. tathā co 'ktam :

"daṣakena nivartante manaḥ sarve-'ndriyāni ce" 'ti.

manaso nityatva-vacanāni ca prakṛty-ākhyā-bīja-parāṇi 'ti.

10

golaka-jātam eve 'ndriyam iti nāstika-matam apākaroti :

atīndriyam indriyam, bhrāntānām adhiṣṭhānam. 23.

indriyam sarvam atīndriyam, na tu pratyakṣam ; bhrāntānām eva  
tv adhiṣṭhānam golakam tādātmyene 'ndriyam ity arthaḥ. — adhiṣṭhānam  
ity eva pāṭhaḥ.

15

ekam eve 'ndriyam ṣakti-bhedād vilakṣaṇa-kārya-kārī 'ti matam  
apākaroti :

ṣakti-bhede 'pi bheda-siddhāu nāi 'katvam. 24.

ekasyāi 've 'ndriyasya ṣakti-bheda-svikāre 'pī 'ndriya-bhedaḥ sidhyati ;  
ṣaktīnām apī 'ndriyatvāt. ato nāi 'katvam indriyasye 'ty arthaḥ.

20

« nanv ekasmād ahamkāraṁ nānāvidhe-'ndriyo-'tpatti-kalpanāyām  
nyāya-virodhaḥ. » tatrā 'ha :

na kalpanā-virodhaḥ pramāṇa-dṛṣṭasya. 25.

sugamam.

ekasyāi 'va mukhye-'ndriyasya manaso 'nye daṣa ṣakti-bhedā ity āha : 25  
ubhayā-'tmakam manaḥ. 26.

jñāna-karme-'ndriyā-'tmakam mana ity arthaḥ.

ubhayā-'tmakam ity asyā 'rtham svayam vivṛṇoti :

guṇa-pariṇāma-bhedān nānātvam, avasthā-vat. 27.

yathāi 'ka eva naraḥ saṅga-vaṣān nānātvam bhajate, kāmīni-saṅgāt  
kāmuḥ, virakta-saṅgād virakto, 'nya-saṅgāc cā 'nya, evam mano 'pi cakṣur-  
ādi-saṅgāc cakṣur-ādy-ekībhāvena darṣanā-'di-vṛtti-viṣiṣṭatayā nānā bhavati.  
tatra hetur guṇe 'ty-ādi ; guṇānām sattvā-'dīnām pariṇāma-bhedeṣu sām-  
arthyaḥ ity arthaḥ. etac cā "nyatra-manā abhūvaḥ, nā 'grāṣam" ity-

30

ādi-ṣrutī-siddhāc cakṣur-ādīnāṃ manah-samyogaṃ vinā vyāpārā-'kṣamatvād anumiyate.

jñāna-karme-'ndriyayor viṣayam āha :

**rūpā-'di-rasa-malā-'nta ubhayoḥ. 28.**

anna-rasānāṃ mālāḥ puriṣā-'dih. tathā ca rūpa-rasa-gandha-sparṣa-  
cābdā vaktavyā-'dātavya-gantavyā-'nandayitavyo-'tsraṣṭavyāc co 'bhayor  
jñāna-karme-'ndriyayor daṣa viṣayā ity arthaḥ. ānandayitavyam co 'pa-  
sthasyo 'pasthā-'ntaram; upasthasya hy upasthā-'ntaram viṣaya iti.

yasye 'ndrasya yeno 'pakāreṇāi 'tānī 'ndriyāṇī 'ty ucyante, tad ubha-  
10 yam āha :

**draṣṭṛtvā-'dir ātmanah, karaṇatvam indriyāṇām. 29.**

draṣṭṛtvā-'di-pañcakaṃ vaktṛtvā-'di-pañcakaṃ saṃkalpayitṛtvam cā  
'tmanah puruṣasya; darṣaṇā-'di-vṛttāu karaṇatvam tv indriyāṇām ity  
arthah. «nanu draṣṭṛtvā-ṣrotṛtvā-'dikam kadā-cid anubhave paryavasānāt  
15 puruṣasyā 'vikāriṇo 'pi ghaṭatām; vaktṛtvā-'dikam tu kriyā-mātraṃ, tat  
katham kūṭasthasya ghaṭatām?» iti cen, na; ayas-kānta-vat sāmṇidhya-  
mātreṇa darṣaṇā-'di-vṛtti-kartṛtvasyai 'vā 'tra draṣṭṛtvā-'di-cābdā-'rthatvāt.  
yathā hi mahā-rājah svayam avyāpriyamāṇo 'pi sāṅgyena karaṇena yoddhā  
bhavaty, ājñā-mātreṇa prerakatvāt, tathā kūṭastho 'pi puruṣaḥ cakṣur-ādy-  
20 akhila-karaṇair draṣṭā vaktā saṃkalpayitā ce 'ty evam-ādir bhavati; saṃ-  
yogā-'khyā-sāmṇidhya-mātreṇāi 'va teṣāṃ prerakatvād, ayas-kānta-maṇi-  
vad iti. kartṛtvam cā 'tra kāraṇa-cakra-prayoktṛtvam, karaṇatvam tu  
kriyā-hetu-vyāpāravattvam tat-sādhakatamatvam vā, kuṭhārā-'di-vat. yat  
tu ṣāstreṣu puruṣe darṣaṇā-'di-kartṛtvam niṣidhyate, tad-anukūla-kṛtimat-  
25 tvam tat tat-kriyāvattvam vā. tathā co 'ktam :

“ata ātmani kartṛtvam akartṛtvam ca saṃsthitam :

niricchatvād akartā 'sau, kartā saṃnidhi-mātrata” iti.

ata eva kāraṇa-cakra-prayoktṛtā-ṣakter ātma-svarūpatayā draṣṭṛtvā-vaktṛ-  
tvā-'dikam ātmano nityam iti ṣrūyate “na draṣṭur dṛṣṭer viparilopo vidyate,  
30 na vaktur vakter viparilopo vidyate” ity-ādine 'ti. «nanu pramāṇa-  
vibhāge pratyakṣā-'di-vṛttīnāṃ eva karaṇatvam uktam; atra katham indri-  
yasyo 'cyata?» iti cen, na; atra darṣaṇā-'di-rūpāsu cakṣur-ādi-dvāraka-  
buddhi-vṛttiṣv eve 'ndriyāṇām karaṇatva-vacanāt; tatra ca puruṣa-niṣṭhe  
bodhā-'khyā-phale vṛttīnāṃ karaṇatvasyo 'ktatvād iti.

35 idānīm antaḥkaraṇa-trayasyā 'sādhāraṇa-vṛttir āha :

**trayāṇām svālakṣaṇyam. 30.**

trayāṇām mahad-ahamkāra-manasām svālakṣaṇyam. svam-svam lak-

saṇam asādhāraṇī vṛttir yeṣāṃ iti madhyama-pada-lopī vighrahaḥ; tasya bhāvas tattvam ity arthaḥ.

loke ca mahato lakṣaṇam adhyavasāyā-'di-prakṛṣṭa-guṇavattvam; ahaṃkṛtasya cā 'tmany avidyamāna-guṇā-ropaḥ; manasaç ce 'dam astv' ity aṅgikaraṇam iti. tathā ca buddher vṛttir adhyavasāyo, 'bhīmāno 6 'haṃkārasya, saṃkalpa-vikalpāu manasa ity āyātām. saṃkalpaç cikīrṣā, "saṃkalpaḥ karma mānasam" ity Anuçāsanāt; vikalpaç ca saṃçayo yoga- 'kta-bhrama-viçeṣo vā, na tu viçīṣṭa-jñānam, tasya buddhi-vṛttitvād iti.

trayaṇām sādharmaṇīm vṛttim apy āha:

**sāmānya-karaṇa-vṛttiḥ prāṇā-'dyā vāyavaḥ pañca. 31.**

10

prāṇā-'di-rūpāḥ pañca vāyu-vat saṃcārād vāyavo ye prasiddhās, te sāmānyā sādharmaṇī karaṇasyā 'ntaḥkaraṇa-trayasya vṛttiḥ, pariṇāma-bhedā ity arthaḥ. tad etat Kārikayo 'ktam:

"svālakṣaṇyaṃ vṛttis trayasya, sāi 'ṣā bhavaty asāmānyā;  
sāmānya-karaṇa-vṛttiḥ prāṇā-'dyā vāyavaḥ pañce" 'ti.

15

atra kaçcit «prāṇā-'dyā vāyu-viçeṣā eva, te cā 'ntaḥkaraṇa-vṛttyā jīvana-yoni-prayatna-rūpayā vyāpriyanta iti kṛtvā prāṇā-'dyāḥ karaṇa-vṛt-  
tir ity abheda-nirdeṣa» ity āha. tan na; "na vāyu-kriye, prthag-upade-  
çād" iti Vedānta-sūtreṇa prāṇasya vāyutva-vāyu-pariṇāmatvayoh sphuṭam  
pratiṣedhād atrā 'pi tad-eka-vākyatāu-cityāt; mano-dharmasya kāmā-'deḥ 20  
prāṇa-kṣobhakatayā sāmānādhikaraṇyeṇai 'vāu 'cityāc ca. vāyu-prāṇayoh  
prthag-upadeṣa-çrutayas tu:

"etasmā j jāyate prāṇo manah sarve-'ndriyāṇi ca  
khaṃ vāyur jyotir āpaç ca pṛthivī viçvasya dhārini"

'ty-ādyā iti. ata eva līṅga-çarīra-madhye prāṇānām agaṇane 'pi na nyū- 25  
natā; buddher eva kriyā-çaktyā sūtrātma-prāṇā-'di-nāmakatvād iti.

antaḥkaraṇa-pariṇāme 'pi vāyu-tulya-saṃcāra-viçeṣād vāyu-devatā-  
'dhiṣṭhitatvāc ca vāyu-vyavahāro-'papattir iti.

vaiçeṣikāṇām ivā 'smākaṃ nā 'yaṃ niyamo, yad indriya-vṛttiḥ krame-  
nāi 'va bhavati, nāi 'kade 'ty āha:

30

**kramaço 'kramaçaç ce 'ndriya-vṛttiḥ. 32.**

sugamam. jāti-sāṃkaryasyā 'smākaṃ adošatvāt sāmagrī-samava-  
dhāne saty anekāir apī 'ndriyāir ekadāi 'ka-vṛtty-utpādane bādhakaṃ nā  
'stī 'ti bhavaḥ.

indriya-vṛttinām vibhāgaç ca Kārikayā vyākhyātaḥ:

35

"çabdā-'diṣu pañcānām ālocana-mātram iṣyate vṛttiḥ;  
vacanā-'dāna-viharaṇo-'tsargā-'nandāç ca pañcānām" iti.

ālocanam ca pūrvā-'cāryāir vyākhyātam :

“asti hy ālocanam jñānam prathamam nirvikalpakam ;  
param punas tathā vastu-dharmāir jāty-ādibhis tathe ” 'ti.

- param uttara-kālīnam ca punar vastu-dharmāir dravya-rūpa-dharmāis tathā  
5 jāty-ādibhiḥ ca jñānam savikalpakam tathā 'locanā-'khyam bhavati 'ty  
arthah. tathā ca nirvikalpaka-savikalpaka-rūpaṁ dvividham apy āndri-  
yakam jñānam ālocana-samjñam iti labdham. kaçcit tu « nirvikalpakam  
jñānam evā 'locanam indriya-janyam ca bhavati, savikalpakam tu mano-  
mātra-janyam » iti çloka-'rtham āha. tan na ; Yoga-bhāṣye Vyāsa-devāir  
10 viçiṣṭa-jñānasya 'py āndriyakatvasya vyavasthāpitatvāt ; indriyāir viçiṣṭa-  
jñāne bādhakā-'bhāvāc ca. sama eva ca sūtrā-'rtham apy evam vyāçāste :  
«bāhye-'ndriyam ārabhya buddhi-paryantasya vṛttir utsargataḥ krameṇa  
bhavati kadācit tu vyāghrā-'di-darçana-kāle bhaya-viçeṣād vidyul-late 'va  
sarva-karaṇeṣv ekadāi 'va vṛttir bhavati 'ty artha » iti. tad apy asat :  
15 asmin sūtra indriya-vṛttinām eva kramikā-'kramikatva-vacanāt. na  
buddhy-ahamkāra-vṛttyoḥ prasaṅgo 'py asti. kim cāi 'kadā 'neke-'ndriya-  
vṛttāv eva vādi-vipratipattyā tan-nirṇaya-paratvam eva sūtrasyo 'citam,  
mano-'nutva-pratiṣedhāya, na tu kāka-dantā-'nveṣaṇa-paratvam iti.

- piṇḍīkrtya buddhi-vṛttīḥ saṃsāra-nidānatā-pratipādanā-'rtham ādāu  
20 darçayati :

**vṛttayaḥ pañcatayyaḥ klišṭā-'klišṭāḥ. 33.**

- klišṭā aklišṭā vā bhavantu vṛttayaḥ, pañcatayyaḥ pañca-prakārā eva,  
nā 'dhikā ity arthaḥ. klišṭā duḥkhadāḥ samsārika-vṛttayo, 'klišṭāç ca tad-  
viparītā yoga-kālīna-vṛttayaḥ. vṛttinām pañca-prakāratvam Pātañjala-  
25 sūtreṇo 'ktam : “ pramāṇa-viparyaya-vikalpa-nidrā-smṛtaya ” iti. tatra  
pramāṇa-vṛttir atrā 'py uktā. viparyayas tv asmākaṁ vivekā-'graha evā,  
'nyathā-khyāter niraśyatvāt. vikalpas tu viçeṣa-darçana-kāle 'pi ( Rāhoḥ  
çiraḥ, puruṣasya cāitanyam ) ity-ādi-jñānam. nidrā ca suṣupti-kālīnā  
buddhi-vṛttīḥ. smṛtiç ca saṃskāra-janyam jñānam iti. etat sarvam  
30 Pātañjale sūtritam.

yā etā buddhi-vṛttaya uktā, etad-āupādhiky eva puruṣasyā 'nya-  
rūpatā, na svataḥ ; etan-nivṛttāu ca puruṣaḥ svarūpe 'vasthito bhavati 'ty  
anayaḥ 'pi diçā puruṣasya svarūpaṁ paricāyayati :

**tan-nivṛttāv upaçānto-'parāgaḥ svasthaḥ. 34.**

- 35 tāsām vṛttinām virāma-daçāyām çānta-tat-pratibimbakaḥ svastho bha-  
vati, kāivalya ivā 'nyadā 'pī 'ty arthaḥ. tathā ca Yoga-sūtra-trayam :  
“ yogaç citta-vṛtti-nirodhaḥ, ” “ tadā draṣṭuḥ svarūpe 'vasthānam, ” “ vṛtti-  
sārūpyam itaratre ” 'ti. idam eva ca puruṣasya svasthatvam, yad upādhī-

vr̥tteḥ pratibimbasya nivṛttir iti. etādṛṣi cā 'vasthā puruṣasya Vāsiṣṭhe  
dṛṣṭāntena pradarṣitā, yathā :

“anāptā-'khila-çailā-'di-pratibimbe hi yādṛṣi  
syād darpaṇe darpanatā kevalā-'tma-svarūpiṇi,  
aham tvaṃ jagad ity-ādāu praçānte dṛçya-sambhrame  
syāt tādṛṣi kevalatā sthite draṣṭary avikṣaṇa ” iti.

5

etad eva dṛṣṭāntena vivṛnoti :

**kusuma-vac ca maṇiḥ. 35.**

ca-kāro hetāu. kusumene 'va maṇir ity arthaḥ. yathā japā-kusume-  
na sphatika-maṇi raktō 'svastho bhavati tan-nivṛttāu ca rāga-çūnyaḥ svastho  
bhavati, tadvad iti. tad etad uktam Kāurme :

“yathā samlakṣyate raktaḥ kevalaḥ sphatikō janāḥ  
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa ” iti.

« nanu kasya prayatnena karaṇa-jātam pravartatām ; puruṣasya kūṭa-  
sthatvād içvarasya ca pratiṣiddhatvād ? » iti. tatrā 'ha :

15

**puruṣārtham karaṇa-'dbhavo 'py, adṛṣṭo-'llāsāt. 36.**

pradhāna-pravṛtti-vat puruṣārtham karaṇa-'dbhavaḥ karaṇānām pra-  
vṛttir api puruṣasyā 'dṛṣṭā-'bhivyakter eva bhavati 'ty arthaḥ. adṛṣṭam co  
'pādher eva.

parārtham svataḥ pravṛttāu dṛṣṭāntam āha :

20

**dhenu-vad vatsāya. 37.**

yathā vatsārtham dhenuḥ svayam eva kṣīram sravati, nā 'nyam yatnam  
apekṣate, tathāi 'va svāmināḥ puruṣasya kṛte svayam eva karaṇāni pravar-  
tanta ity arthaḥ. dṛçyate ca suṣuptāt svayam eva buddher utthānam iti.  
etad eva Kārikayā 'py uktam :

25

“svām-svām pratipadyante parasparā-'kūta-hetukām vṛttim ;  
puruṣārtha eva hetur, na kenacit kāryate karaṇam ” iti.

« bāhya-'bhyantarāḥ militvā kiyanti karaṇāni ? » 'ty ākāṅkṣāyām āha :

**karaṇam trayodaça-vidham avāntara-bhedāt. 38.**

antaḥkaraṇa-trayaṃ daça bāhya-karaṇāni militvā trayodaça. teṣv api  
vyakti-bhedenā 'nanyam pratipādayitum < vidham > ity uktam. buddhir  
eva mukhyaṃ karaṇam ity āçayeno 'ktam : < avāntara-bhedād > iti ; ekasyāi  
'va buddhy-ākhyā-karaṇasya karaṇānām anekatvād ity arthaḥ.

« nanu buddhir eva puruṣe 'rtha-samarpakatvān mukhyaṃ karaṇam,  
anyeṣāṃ ca karaṇatvaṃ gāuṇam ; tatra ko guṇa ? » ity ākāṅkṣāyām āha :

35

**indriyeṣu sādhakatamatva-guṇa-yogāt, kuṭhāra-vat. 39.**

indriyeṣu puruṣārtha-sādhakatamatva-rūpaḥ karaṇasya buddher guṇaḥ paramparayā 'sti; atas trayodaṣa-vidhaṁ karaṇam upapadyata iti pūrva-sūtrenā 'nvayaḥ. kuṭhāra-vad iti; yathā phalā-'yoga-vyavacchinatayā  
 5 prahāṣyāi 'va cchidāyām mukhya-karaṇatve 'pi prakṛṣṭa-sādhana-tva-guṇa-yogāt kuṭhāṣyā 'pi karaṇatvam, tathe 'ty arthaḥ.

antaḥkaraṇasyāi 'katvam abhipretyā 'haṁkāra-sya gāuṇa-karaṇatvam atra no 'ktam.

gāuṇa-mukhya-bhāve vyavasthām viṣṣyā 'ha:

**10 dvayoḥ pradhānam mano, loka-vad bhr̥tya-vargeṣu. 40.**

dvayor bāhyā-'ntarayor madhye mano buddhir eva pradhānam, mukhyaṁ, sāksāt-karaṇam iti yāvat; puruṣe 'rtha-samarpakatvāt; yathā bhr̥tya-vargeṣu madhye kaṣcid eva loko rājñāḥ pradhāno bhavaty, anye ca tad-upasarjanī-bhūtā grāmā-'dhyakṣā-'dayas, tadvad ity arthaḥ.

15 atra manaḥ-ṣabdo na tṛtīyā-'ntaḥkaraṇa-vācī; vakṣyamāṇasyā 'khila-saṁskārā-'dhāratvasya buddhy-atirikteṣv asaṁbhavāt; saṁbhavaḥ vā buddhi-kalpana-vāiyarthyād iti.

buddheḥ pradhānatve hetūn āha tribhiḥ sūtrāḥ:

**avyabhicārāt. 41.**

20 sarva-karaṇa-vyāpakatvāt phalā-'vyabhicārād ve 'ty arthaḥ.

**tathā 'ṣeṣa-saṁskārā-'dhāratvāt. 42.**

buddher evā 'khila-saṁskārā-'dhāratā, na tu cakṣur-āder ahaṁkāra-manasor vā; pūrva-dṛṣṭa-ṣrutā-'dy-arthānām andha-badhirā-'dibhiḥ smaraṇā-'nupapatteḥ; tattva-jñānenā 'haṁkāra-manasor laye 'pi smaraṇa-darṣanāc

25 ca. ato 'ṣeṣa-saṁskārā-'dhāratayā 'pi buddher eva sarvebhyaḥ pradhāna-tvam ity arthaḥ.

**smṛtyā 'numānāc ca. 43.**

smṛtyā cintana-rūpayā vṛttyā prādhānyā-'numānāc ce 'ty arthaḥ. cintā-vṛttir hi dhyānā-'khyā sarva-vṛttibhyaḥ ṣreṣṭhā; tad-ācṛayatayā ca  
 30 cittā-'para-nāmnī buddhir eva ṣreṣṭhā 'nya-vṛttika-karaṇebhya ity arthaḥ.

«nanu cintā-vṛttiḥ puruṣasyāi 'vā 'stu.» tatrā 'ha:

**sambhaven na svataḥ. 44.**

svataḥ puruṣasya smṛtir na saṁbhavet, kūṭasthatvād ity arthaḥ. itthaṁ vā vyākhyeyam: «nanv evam buddhir eva karaṇam astu; kṛtam  
 35 avāntara-karaṇāi» ity ācaṅkāyām āha: «sambhaven na svata» iti. cakṣur-ādi-dvārātām vinā 'khila-vyāpāreṣu buddheḥ svataḥ karaṇatvam na saṁbhavet; andhā-'der api rūpā-'di-darṣanā-'patter ity arthaḥ.

«nanv evam buddher eva prādhānyē katham manasa ubhayā-'tma-  
katvam prāg uktam?» tatrā 'ha:

**āpekṣiko guṇa-pradhāna-bhāvaḥ, kriyā-viçeṣāt. 45.**

kriyā-viçeṣam prati karaṇānām āpekṣiko guṇa-pradhāna-bhāvaḥ:  
cakṣur-ādi-vyāpāreṣu manaḥ pradhānam, mano-vyāpāre cā 'haṃkāro,  
'haṃkāra-vyāpāre ca buddhiḥ pradhānam.

«nanv asya puruṣasye 'yam buddhir eva karaṇam, na buddhy-antaram  
ity evam vyavasthā kim-nimittike?» 'ty ākāṅkṣāyām āha:

**tat-karmā-'rjitatvāt tad-artham abhiceṣṭā, loka-vat. 46.**

tat-puruṣīya-karma-jatvāt karaṇasya tat-puruṣārtham abhiceṣṭā sarva-10  
vyāpāro bhavati. loka-vad iti; yathā loke yena puruṣeṇa krayā-'di-  
karmanā 'rjito yaḥ kuṭhārā-'dis, tat-puruṣārtham eva tasya cchidā-'di-  
vyāpāra ity arthah. ataḥ karaṇa-vyavasthe 'ti bhāvaḥ.

yady api kūtasthatayā puruṣe karma nā 'sti, tathā 'pi bhoga-sādhana-  
tayā puruṣa-svāmikatvena rājño jayā-'di-vad eva puruṣasya karmo 'cyate. 16  
«nanu karmanā eva tat-puruṣīyatve kim niyāmakam?» iti cet, tathā-  
vidham karmā-'ntaram eva. anāditvāt tu nā 'navasthā doṣāye 'ti. yat tu  
kaṇeid avivekī vadati «buddhi-pratibimbīta-puruṣasya karme» 'ti, tan na;  
Yoga-bhāṣye 'smad-ukta-prakārasyaī 'vo 'ktatvenā 'nya-prakārasya 'prāmā-  
nikatvāt: pratibimbasyā 'vastutvena karmā-'dy-asambhavāc ca; anyathā 20  
pratibimbasya karma-tad-bhogā-'dy-aṅgikāre bimbavā-'bhimata-puruṣa-  
kalpanā-vāiyarthyasya pūrvam pratipāditatvād iti.

buddheḥ prādhānyam prakāṣi-kartum upasaṃharati:

**samāna-karma-yoge buddheḥ prādhānyam, loka-val — loka-vat. 47.**

25

yady api puruṣārthatvena samāna eva sarveṣāṃ karaṇānām vyāpāras,  
tathā 'pi buddher eva prādhānyam. loka-vat; loke hi rājā-'rthakatvā-  
'viçeṣe 'pi grāmā-'dhyakṣā-'diṣu madhye mantriṇa eva prādhānyam, tadvad  
ity arthah. ata eva buddhir eva mahān iti sarva-ṣāstreṣu gīyata iti. —  
vīpṣe 'dhyāya-samāptāu.

30

liṅga-dehasya ghaṭakam yat sapta-daṣa-sāṃkhyakam,  
pradhāna-kāryam tat sūkṣmam atrā 'dhyāye 'nuvarṇitam.

iti ṣrī-Vijñānā-'cārya-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye pra-  
dhāna-kāryā-'dhyāyo dvitīyaḥ.

itaḥ param pradhānasya sthūla-kāryam mahā-bhūtāni ṇarīra-dvayam  
ca vaktavyam; tataḥ ca vividha-yoni-gaty-ādayo jñāna-sādhana-nuṣṭhāna-  
hetv-apara-vāirāgyā-rtham; tataḥ ca para-vāirāgyāya jñāna-sādhanaṇy  
akḥilāni vaktavyāni 'ti tṛtīyā-rambhah:

6 **aviṇeṣād viṇeṣā-rambhah. 1.**

nā 'sti viṇeṣaḥ ṇānta-ghora-mūḍhatvā-di-rūpo yatre 'ty aviṇeṣo bhūta-  
sūkṣmam pañca-tanmātrā-khyam. tasmāc chāntā-di-rūpa-viṇeṣavattvena  
viṇeṣānām sthūlānām mahā-bhūtānām ārambha ity arthaḥ. sukhā-dy-  
ātmakatā hi ṇāntā-di-rūpā sthūla-bhūteṣv eva tāratamyā-dibhir abhivyaj-  
10 yate, na sūkṣmeṣu; teṣām ṇāntāi-karūpatayāi 'va yogiṣv abhivyakter iti.

tad evam pūrvā-dhyāyam ārabhya trayoṇṇati-tattvānām utpattim  
uktvā tasmāc ṇarīra-dvayo-tpattim āha:

**tasmāc ṇarīrasya. 2.**

tasmāt trayoṇṇati-tattvāt sthūla-sūkṣma-ṇarīra-dvayasyā 'rambha ity  
15 arthaḥ.

samprati trayoṇṇati-tattve saṁsārā-nyathā-nupapattim pramāṇa-  
yati:

**tad-bijāt saṁsṛtiḥ. 3.**

tasya ṇarīrasya bijāt trayoṇṇati-tattva-rūpāt sūkṣmād dhetoḥ puru-  
20 ṣasya saṁsṛtir gatā-gate bhavataḥ; kūṭasthasya vibhutayā svato gaty-ādy-  
asambhavād ity arthaḥ. trayoṇṇati-tattve 'vasthito hi puruṣas tenāi 'vo  
'pādhinā pūrvā-kṛta-karma-bhogā-rtham dehād dehaṁ saṁsarati;

“mānasam manasāi 'vā 'yam upabhuṅkte ṇubhā-ṇubham,  
vācā vācā kṛtam karma, kāyenāi 'va tu kāyikam”

25 ity-ādi-smṛtibhiḥ pūrvā-sargīya-karmo-pakaraṇāir evo 'tsargataḥ sargā-  
'ntareṣū 'pabhoga-siddheḥ. ata eva Brahma-sūtram upasaṁharati “saṁ-  
pariṣvakta” iti.

saṁsṛter avadhim apy āha:

**ā vivekāc ca pravartanam aviṇeṣāpām. 4.**

30 iṇvarā-niṇvaratvā-di-viṇeṣa-rahitānām sarveṣām eva pumsām viveka-  
paryantam eva pravartanam saṁsṛtir āvaṇyakāi, viveko-ttaram ca na se  
'ty arthaḥ.

tatra hetum āha:

**upabhogād itarasya. 5.**

35 itarasyā 'vivekina eva svīya-karma-phala-bhogā-vaṇyambhāvād ity  
arthaḥ.



deha-sattve 'pi saṁśṛti-kāle bhogo nā 'stī 'ty āha :

**samprati parimukto dvābhyām. 6.**

samprati saṁśṛti-kāle puruṣo dvābhyām ṣīto-'ṣṇa-sukha-duḥkhā-'di-dvandvāḥ parimukto bhavati 'ty arthaḥ. tad etat Kārikayo 'ktam :

“saṁsarati nirupabhogam bhāvāir adhvāsitaṁ liṅgam ” iti.

bhāvā dharmā-'dharma-vāsanā-'dayaḥ.

ataḥ param ṣarīra-dvayaṁ viśiṣya vaktum upakramate :

**mātā-pitr-jaṁ sthūlam prāyaṣa, itaran na tathā. 7.**

sthūlam mātā-pitr-jaṁ prāyaṣo bāhulyena ; ayoni-jasyā 'pi sthūla-ṣarīrasya smaraṇāt. itarac ca sūkṣma-ṣarīraṁ na tathā, na mātā-pitr-jaṁ ; 10 sargā-'dy-utpannatvād ity arthaḥ. tad uktam Kārikayā :

“pūrvo-'tpannam asaktaṁ niyatam mahad-ādi-sūkṣma-paryantam saṁsarati nirupabhogam bhāvāir adhvāsitaṁ liṅgam ” iti.

niyatam nityam, dvi-parārdha-sthāyi gāuṇa-nityam ; prati-ṣarīraṁ liṅgo-'tpatti-kalpane gāuravāt. pralaye tu tan-nāṣaḥ ṣṛuti-smṛti-prāmāṇyād 15 isyate.

gati-kāle bhogā-'bhāva-vacanam utsargā-'bhīprāyeṇa ; kadācit tu vāya-viya-ṣarīra-praveṣato gamana-kāle 'pi bhogo bhavati ; ato Yama-mārge duḥkha-bhoga-vākyāny upapadyanta iti.

«sthūla-sūkṣma-ṣarīrayor madhye kim-upādhikāḥ puruṣasya dvandva- 20 yogāḥ?» tad avadhārayati :

**pūrvo-'tpattes tat-kāryatvam, bhogād ekasya, ne 'tarasya. 8.**

pūrvam sargā-'dāv utpattir yasya liṅga-ṣarīrasya, tasyāi 'va tat-kārya-tvaṁ sukha-duḥkha-kāryakatvam. kutaḥ? ekasya liṅga-dehasyāi 'va sukha-duḥkhā-'khyā-bhogāt ; na tv itarasya sthūla-ṣarīrasya ; mṛta-ṣarīre 25 sukha-duḥkhā-'dy-abhāvasya sarva-sammatatvād ity arthaḥ.

uktaṣya sūkṣma-ṣarīrasya svarūpam āha :

**saptadaṣāi-'kaṁ liṅgam. 9.**

sūkṣma-ṣarīraṁ apy ādhārā-'dheya-bhāvena dvividham bhavati. tatra saptadaṣa militvā liṅga-ṣarīraṁ ; tac ca sargā-'dāu samaṣṭi-rūpam ekam 30 eva bhavati 'ty arthaḥ. ekādaṣe 'ndriyāṇi pañca tanmātrāṇi buddhiḥ ce 'ti saptadaṣa ; ahaṁkārasya buddhāv evā 'ntarbhāvaḥ.

caturtha-sūtre vakṣyamāṇa-pramāṇād etāny eva saptadaṣa liṅgam mantavyam, na tu saptadaṣam ekam ce 'ty aṣṭādaṣatayā vyākhyeyam ; uttara-sūtreṇa vyakti-bhedasyo 'papādyatayā 'tra liṅgāi-'katva ekaṣabdasya 35 tātparyā-'vadhāraṇac ca ;

“karmā-’tmā puruṣo yo ’sāu, bandha-mokṣāṇi sa yujyate,  
sa saptadaṣakenā ’pi rācinā yujyate ca sa”

iti Mokṣadharmā-’dāu liṅga-ṣarīrasya saptadaṣatva-siddheḥ ca. saptadaṣā  
’vayavā atra santi ’ti saptadaṣako rāciḥ ity arthaḥ. rāci-ṣabdena sthūla-  
5 deha-val liṅga-dehasyā ’vayavitvam nirākṛtam; avayavi-rūpeṇa dravyā-  
’ntara-kalpanāyām gāuravāt. sthūla-dehasya cā ’vayavitvam ekatā-’di-  
pratyakṣā-’nurodhena kalpyata iti.

atra ca liṅga-dehe buddhir eva pradhāne ’ty āçayena liṅga-dehasya  
bhogaḥ prāg uktaḥ. prāṇaḥ cā ’ntaḥkaraṇasyāi ’va vṛtti-bhedaḥ; ato  
10 liṅga-dehe prāṇa-pañcakasyā ’py antarbhāva iti. asya saptadaṣā-’vayava-  
kasya ṣarīratvam svayam vakṣyati: “liṅga-ṣarīra-nimittaka iti Sanan-  
danā-’cārya” iti sūtreṇa. ato bhogā-’yatanatvam eva mukhyaṁ ṣarīra-  
lakṣaṇam. tad-āçrayatayā tv anyatra ṣarīratvam iti paçcād vyakti-bhavi-  
syati. “ceṣṭe-’ndriyā-’rthā-’çrayaḥ ṣarīram” iti tu Nyāye ’pi tasyāi ’va  
15 lakṣaṇam kṛtam iti.

«nanu liṅgam ced ekam, tarhi katham puruṣa-bhedena vilakṣaṇā  
bhogaḥ syuḥ?» tatrā ’ha:

**vyakti-bhedaḥ karma-viçeṣāt. 10.**

yady api sargā-’dāu Hiranyagarbho-’pādhi-rūpam ekam eva liṅgam,  
20 tathā ’pi tasya paçcād vyakti-bhedo vyakti-rūpeṇa ’ñçato nānātvam api  
bhavati; yathe ’dānim ekasya pitṛ-liṅga-dehasya nānātvam añçato bhavati  
putra-kanyā-’di-liṅga-deha-rūpeṇa. tatra kāraṇam āha: karma-viçeṣād iti;  
jīva-’ntarāṇām bhoga-hetu-karmā-’der ity arthaḥ. atra viçeṣa-vacanāt  
samaṣṭi-sṛṣṭir jīvanām sādharmaṇiḥ karmabhir bhavati ’ty āyātam. ayam  
25 ca vyakti-bhedo Manv-ādiṣv apy uktaḥ; yathā Manū samaṣṭi-puruṣasya  
ṣaḍ-ndriyo-’tpatty-anantaram:

“teṣāṁ tv avayavān sūkṣmān ṣaṇṇām apy amitāu-’jaśam  
saṁniveçyā ’tma-mātrāsu sarva-bhūtāni nirmama” iti.

ṣaṇṇām iti samasta-liṅga-ṣarīro-’palakṣaṇam. ātma-mātrāsu, cid-añçeṣu  
30 saṁyojye ’ty arthaḥ. tathā ca tatrāi ’va vākyā-’ntaram:

“tac-ṣarīra-samutpannāṇi kāryāis tāiḥ karaṇāiḥ saha \*  
kṣetra-jñāḥ samajāyanta gātrebhyas tasya dhīmata” iti.

«nanv evam bhogā-’yatanatayā liṅgasyāi ’va ṣarīratve sthūle katham  
ṣarīra-vyavahāraḥ?» tatrā ’ha:

35 **tad-adhiṣṭhānā-’çraye dehe tad-vādāt tad-vādaḥ. 11.**

tasya liṅgasya yad adhiṣṭhānam āçrayo vakṣyamāṇa-bhūta-pañcakam,  
tasyā ’çraye ṣāṭkāuṣika-dehe tad-vādo deha-vādas, tad-vādāt tasyā ’dhi-

ṣṭhāna-ṣabdo-'ktasya deha-vādād ity arthaḥ. liṅga-sambandhād adhiṣṭhānasya dehatvam, adhiṣṭhānā-ṣrayatvāc ca sthūlasya dehatvam iti paryavasito 'rthaḥ. adhiṣṭhāna-ṣarīram ca sūkṣmam pañca-bhūtā-'tmakam vakṣyate. tathā ca ṣarīra-trayaṃ siddham. yat tu

“ātivāhika eko 'sti deho 'nyas tv ādhibhāutikah  
sarvāsām bhūta-jātinām, brahmaṇas tv eka eva kim?”

ity-ādi-ṣāstreṣu ṣarīra-dvayam eva ṣrūyate, tal liṅga-ṣarīrā-'dhiṣṭhāna-ṣarīrayor anyo-'nya-niyatatvena sūkṣmatvena cāi 'katā-'bhiprāyād iti.

«nanu ṣātkāuṣikā-'tirikte liṅga-ṣarīrā-'dhiṣṭhāna-bhūte ṣarīrā-'ntare kim pramāṇam?» ity ākāṅkṣāyām āha:

10

na svātantryāt tad ṛte chāyā-vac citra-vac ca. 12.

tal liṅga-ṣarīram tad ṛte 'dhiṣṭhānam vinā svātantryān na tiṣṭhati, yathā chāyā nirādhārā na tiṣṭhati, yathā vā citram ity arthaḥ. tathā ca sthūla-deham tyaktvā lokū-'ntara-gamanāya liṅga-dehasyā 'dhāra-bhūtam ṣarīrā-'ntaram sidhyatī 'ti bhāvaḥ. tasya ca svarūpaṃ Kārikāyām uktam: 16

“sūkṣmā mātā-pitr-jāḥ saha prabhūtāis tridhā viṣeṣāḥ syuḥ;  
sūkṣmās teṣām niyatā, mātā-pitr-jā nivartanta” iti.

atra tanmātra-kāryam mātā-pitr-ja-ṣarīrā-'pekṣayā sūkṣmam yad bhūta-pañcakam yāval-liṅga-sthāyi proktam, tad eva liṅgā-'dhiṣṭhānam ṣarīram iti labdham Kārikā-'ntareṇa:

20

“citraṃ yathā 'ṣrayam ṛte, sthāṇv-ādibhyo vinā yathā chāyā,  
tadvad vinā viṣeṣair na tiṣṭhati nirāṣrayam liṅgam” iti.

viṣeṣāḥ sthūla-bhūtāiḥ sūkṣmā-'khyāiḥ, sthūlā-'vāntara-bhedāir iti yāvat. asyām Kārikāyām sūkṣmā-'khyānām sthūla-bhūtānām liṅga-ṣarīrād bheda-'vagamena

25

“pūrvo-'tpannam asaktam niyatam mahad-ādi-sūkṣma-paryantam”

ity-ādi-pūrvo-'dāhṛta-Kārikāyām sūkṣma-bhūta-paryantasya liṅgatvam nā 'rthaḥ; kim tu mahad-ādi-rūpaṃ yal liṅgam, tat svā-'dhāra-sūkṣma-paryantam saṃsarati, tena saha saṃsaratī 'ty arthaḥ. «nanv evam liṅga-ghaṭaka-padārthāḥ kiyanta iti katham avadbhāyam?» iti cet,

30

“vāsanā bhūta-sūkṣmam ca karma-vidye tathāi 'va ca  
daṣe-'ndriyam mano buddhir: etal liṅgam vidur budhā”

iti Vāsiṣṭhā-'di-vākyebhyaḥ. atra liṅga-ṣarīra-pratipādanenāi 'va puryaṣṭakam api vyākhyeyam ity ācayena buddhi-dharmāṇām api vāsanā-karma-vidyānām prthag upanyāsaḥ. bhūta-sūkṣmam cāi 'tra tanmātrā, daṣe 35  
'ndriyāṇi ca jñāna-karma-'ndriya-bhedena pura-dvayam ity ācayaḥ. yat

tu māyā-vādino liṅga-ṣarīrasya tanmātra-sthāne prāṇā-'di-pañcakam prakṣipanti pury-aṣṭakam cā 'nyathā kalpayanti, tad aprāmāṇikam iti.

« nanu mūrta-dravyatayā vāyv-āder iva liṅgasyā 'kācam evā 'saṅgenā 'dhāro 'stu; vyartham anyatra saṅga-kalpanam » iti. tatrā 'ha:

6 mūrtatve 'pi na, saṃghāta-yogāt, taraṇi-vat. 13.

mūrtatve 'pi na svātantryād asaṅgatayā 'vasthānam; prakāṣa-rūpa-tvena sūryasye 'va saṃghāta-saṅgā-'numānād ity arthaḥ. sūryā-'dini sarvāṇi tejāṇsi pāṛthiva-dravya-saṅgenāi 'vā 'vasthitāni dr̥ṣyante; liṅgam ca sattva-prakāṣamayam; ato bhūta-saṃgatam iti.

10 liṅgasya parimāṇam avadhārayati:

anu-parimāṇam tat, kṛti-ṣṛuteḥ. 14.

tal liṅgam anu-parimāṇam paricchinnam, na tv atyantam evā 'nu; sāvayavatvasyo 'ktatvāt. kutah? kṛti-ṣṛuteḥ kriyā-ṣṛuteḥ;

“ vijñānam yajñam tanute karmāṇi tanute 'pi ce ”

15 'ty-ādi-ṣṛuter vijñānā-'khyā-buddhi-pradhānatayā vijñānasya liṅgasyā 'khilā-karma-ṣṛavaṇād ity arthaḥ. vibhutve sati kriyā na sambhavati.

tad-gati-ṣṛuter iti pāṭhas tu samīcīnaḥ. liṅga-ṣarīrasya ca gati-ṣṛutiḥ: “ tam utkrāmantam prāṇo 'nūtkrāmati, prāṇam anūtkrāmantam sarve prāṇā anūtkrāmanti; savijñāno bhavati, savijñānam evā 'nvavakrāmati ”

20 'ti. savijñāno buddhi-sahita eva jāyate, savijñānam yathā syāt, tathā saṃsarati ce 'ty arthaḥ.

paricchinnatve yukty-antaram āha:

tad-annamayatva-ṣṛuteḥ ca. 15.

25 tasya liṅgasyāi 'kadeṣato 'nnamayatva-ṣṛuter na vibhutvaṃ sambhavati 'ti; vibhutve sati nityatā-'patter ity arthaḥ. sā ca ṣṛutir hi “ annamayam hi, sāmuya, mana, āpomayaḥ prāṇas, tejomayī vāg ” ity-ādiḥ. yady api mana-ādīni na bhāutikāni, tathā 'py anna-saṃśṛṣṭa-sajātīyā-'nṇa-pūraṇād annamayatvā-'di-vyavahāro bodhyaḥ.

« acetanānām liṅgānām kim-arthaṃ saṃśṛṣṭir, dehād dehā-'ntāra-saṃ-30 cāra? » ity ācāṅkāyām āha:

puruṣārthaṃ saṃśṛṣṭir liṅgānām, sūpa-kāra-vad rājñāḥ. 16.

yathā rājñāḥ sūpa-kārānām pāka-ṣālāsū saṃcāro rājārthaṃ, tathā liṅga-ṣarīrānām saṃśṛṣṭiḥ puruṣārthaṃ ity arthaḥ.

liṅga-ṣarīram aṣeṣa-viṣeṣato vicāritam; idānīm sthūla-ṣarīram api 35 tathā vicārayati:

**pañcabhāutiko dehaḥ. 17.**

pañcānām bhūtānām militānām pariṇāmo deha ity arthaḥ.

matā-'ntaram āha :

**cāturbhāutikam ity eke. 18.**

ākāśasyā 'nārambhakatvam abhipretye 'dam.

**aikabhāutikam ity apare. 19.**

pārthivam eva ṇarīram, anyāni ca bhūtāny upaṣṭambhaka-mātrāṇi 'ti bhūvaḥ. athavāi 'kabhāutikam ekāika-bhāutikam ity arthaḥ. manuṣyā-'di-ṇarīre pārthivā-'ṇṇā-'dhikyena pārthivatā, sūryā-'di-lokeṣu ca teja-ādy-ādhikyena tāijasāditā ṇarīrāṇām, suvarṇā-'dīnām ive 'ti. imam eva pak-10 sam pañcamā-'dhyāye 'pi siddhāntayīṣyati.

dehasya bhāutikatvena yat sidhyati, tad āha :

**na sāmśiddhikam cāitanyam, pratyekā-'drṣṭeḥ. 20.**

bhūteṣu pṛthak-kṛteṣu cāitanyā-'darṇanād bhāutikasya dehasya na svābhāvīkam cāitanyam, kiṃ tv āupādhīkam ity arthaḥ.

16

bādhakā-'ntaram āha :

**prapañca-maraṇā-'dy-abhāvaḥ ca. 21.**

prapañcasya sarvasyāi 'va maraṇa-susupty-ādy-abhāvaḥ ca dehasya svābhāvīka-cāitanye sati syād ity arthaḥ. maraṇa-susupty-ādikam hi dehasyā 'cetanatā; sā ca svābhāvīka-cāitanye sati no 'papadyate; svabhā-20 vasya yāvad-dravya-bhāvitvād iti.

“pratyekā-'drṣṭer” iti yad uktam, tatrā 'ṇaṇkyā pariharati :

**mada-ṇakti-vac cet, pratyeka-paridrṣṭe sāmhatye tad-udbhavaḥ. 22.**

« nanu yathā mādakatā-ṇaktiḥ 'pratyeka-dravyā-'vṛttir api milita-25 dravye vartata, evam cāitanyam api syād » iti cen, na; pratyeka-paridrṣṭe sati sāmhatye tad-udbhavaḥ sambhavet; prakṛte tu pratyeka-paridrṣṭatvam nā 'sti. ato drṣṭānte pratyekam ṇāstrā-'dibhiḥ sūkṣmatayā mādakatve siddhe samhata-bhāva-kāle mādakatvā-'virbhāva-mātram sidhyati. dāṛṣṭāntike tu pratyeka-bhūteṣu sūkṣmatayā na kenā-'pi pramāṇena cāitanyam 30 siddham ity arthaḥ. « nanu samuccite cāitanya-darṇanena pratyeka-bhūte sūkṣma-cāitanya-ṇaktir anumeye » 'ti cen, na; aneka-bhūteṣv aneka-cāitanya-ṇakti-kalpanāyām gāuraveṇa lāghavād ekasyāi 'va nitya-cit-svarūpasya kalpanāu-'cityāt. « nanu yathā 'vayave 'vartamānam api parimāṇa-jalā-'haraṇā-'di-kāryam ghaṭā-'dāu drṇyata, evam eva ṇarīre cāitanyam 36

syād? » iti. māi 'vam! bhūta-gata-viṣeṣa-guṇānām sajātiya-kāraṇa-guṇa-janyatayā kāraṇe cāitanyam vinā dehe cāitanyā-'sambhavād iti.

“puruṣārtham saṃsṛtir liṅgānām” ity uktam; tatra liṅgānām sthūla-deha-saṃcārā-'khyā-janmano yo-yaḥ puruṣārtho yena-yena vyāpāreṇa  
6 sidhyati, tad āha sūtrābhyām :

**jñānān muktih. 23.**

liṅga-saṃsṛtito janma-dvārā viveka-sākṣātkāraḥ; tasmān mukti-rūpaḥ puruṣārtho bhavati 'ty arthaḥ. jñānā-'dikaṃ ca pratyaya-sargatayā Kārikāyām paribhāṣitam :

10 “eṣa pratyaya-sargo viparyayā-'çakti-tuṣṭi-siddhy-ākhyā” iti.

viparyayā-'dayo vyākhyāsyante, 'tra ca sa eva buddhi-sargaḥ prajajana-yogena sūtrāir ucyata iti viṣeṣaḥ.

**bandho viparyayāt. 24.**

viparyayāt sukha-duḥkhā-'tmako bandha-rūpaḥ puruṣārtho liṅga-  
15 saṃsṛtito bhavati 'ty arthaḥ.

jñāna-viparyayābhyām mukti-bandhāv uktāu; tatrā 'dāu jñānān muktīm vicārayati :

**niyata-kāraṇatvān na samuccaya-vikalpāu. 25.**

yady api

20 “vidyām cā 'vidyām ca yas tad vedo 'bhayam sahe”

'ty-ādi ṣṛyate, tathā 'py aviveka-nivṛttāu loka-siddhatayā jñānasya niyata-kāraṇatvād avidyā-'khyā-karmaṇā saha jñānasya mokṣa-janane samuccayo vikalpo vā nā 'stī 'ty arthaḥ.

“tam eva viditvā 'ti mṛtyum eti, nā 'nyaḥ panthā vidyate 'yanāya.”

25 “na karmaṇā na prajāyā dhanena, tyāgenāi 'ke amṛtatvam ānaçur”

ity-ādi-ṣṛutibhyo 'pi karmaṇo na sākṣān mokṣa-hetutvam.

samuccayā-'nuṣṭhāna-ṣṛutis tv aṅgā-'ṅgi-bhāvā-'dibhir apy upapadyata  
iti.

samuccaya-vikalpayor abhāve dṛṣṭāntam āha :

30 svapna-jāgarābhyām iva māyikā-'māyikābhyām no 'bhayor muktih puruṣasya. 26.

yathā māyikā-'māyikābhyām svapna-jāgara-padārthābhyām anyo-'nya-sahakāri-bhāvenāi 'kaḥ puruṣārtho na sambhavati, evam ubhayor māyikā-'māyikayor anuṣṭhitayoḥ karma-jñānayoh puruṣasya muktir api na yukte  
35 'ty arthaḥ. māyikatvam cā 'satyatvam, asthiratvam iti yāvat; tac ca

svāpne 'rthe 'sti. jāgrat-padārthas tu svāpnā-'pekṣayā satya eva; kūṭastha-puruṣā-'pekṣayāi 'vā 'sthīratvenā 'satyatvāt; ataḥ svapna-vilakṣaṇa-sānā-'di-kārya-karah. evaṃ karmā 'py asthīratvāt prakṛti-kāryatvāc ca māyikaṃ; ātmā tu sthīratvād akāryatvāc cā 'māyikaḥ. atas tayoṛ anuṣṭhita-karma-jñānayoḥ samāna-phala-dātṛtvam ayauktikam iti vilakṣaṇam eva 6 kāryam yuktam.

« nanv evam apy ātmo-'pāśanā-'khyā-jñānena saha tattva-jñānasya samuccaya-vikalpāu syātūm; upāśasyā 'māyikatvād? » iti. tatrā 'ha:

itarasyā 'pi nā 'tyantikam. 27.

itarasyā 'py upāśasya nā 'tyantikam amāyikatvam; upāśyā-'tmany 10 adhyasta-padārthānām api praveṣād ity arthaḥ.

upāśanasya māyikatvam yasminn aṅge, tad āha:

samkalpīte 'py evam. 28.

manaḥ-samkalpīte dhyeyā-'ñca evam api māyikatvam apī 'ty arthaḥ. "sarvaṃ khalv idam brahme" 'ty-ādi-ṣṛuṭy-ukte hy upāśye prapañcā- 15 'ñcasya māyikatvam eve 'ti.

« tarhy upāśanasya kim phalam? » iti ākāṅkṣāyām āha:

bhāvanā-'pacayāc chuddhasya sarvam, prakṛti-vat. 29.

bhāvanā-'khyo-'pāśanā-niṣpattyā chuddhasya niṣpāśasya puruṣasya prakṛter iva sarvam āicvāryam bhavati 'ty arthaḥ. prakṛtir yathā sṛṣṭi- 20 sthiti-samhāram karoti, evam upāśakasya buddhi-sattvam api prakṛti-preraṇena sṛṣṭy-ādi-karṭṛ bhavati 'ti.

jñānam eva mokṣa-sādhanaṃ iti sthāpitam; idānīm jñāna-sādhanaṃ āha:

rāgo-'pahatir dhyānam. 30.

25

jñāna-pratibandhako yo viśayo-'parāgaḥ cittasya, tad-upaghāta-hetur dhyānam ity arthaḥ. upacāreṇa kārya-kāraṇayor abheda-nirdeṣaḥ; rāga- 30 kṣayasya dhyānatvā-'sambhavāt. — atra dhyāna-ḥṛdvena dhāraṇā-dhyāna-samādhayo yogo-'ktās traya eva grāhyāḥ; Pātāñjale yogā-'ñgānām aṣṭānām eva viveka-sākṣātkāra-hetutva-ḥṛvaṇād iti. eteṣāṃ cā 'vāntara-viṣeṣās 35 tatrāi 'va draṣṭavyāḥ; itarāṇi ca pañcā 'ñgāni svayam vakṣyati.

dhyāna-niṣpattyāi 'va jñāno-'tpattir nā 'rambha-mātreṇe 'ty ācāyena dhyāna-niṣpatter lakṣaṇam āha:

vṛtti-nirodhāt tat-siddhiḥ. 31.

dhyeyā-'tirikta-vṛtti-nirodha-rūpeṇa samprajñāta-yogena tat-siddhir 35 dhyānasya niṣpattir jñānā-'khyā-phalo-'padhāna-rūpā bhavati 'ty arthaḥ.

atas tāvat-paryantam eva dhyānam kartavyam ity ācayaḥ. itara-vṛtti-nirodhe saty eva viṣayā-'ntara-samcārā-'khyā-pratibandhā-'pagamād dhyeya-sākṣātkāro bhavati 'ti kṛtvā yogo 'pi jñāne kāraṇam yogā-'nga-dhyānā-'divad ity api mantavyam;

- 6 “adhyātma-yogā-'dhigamena devam matvā dhīro harṣa-çokāu jahāti”  
'ty-ādi-çruti-smṛtyos tad-avagamād iti.

dhyānasyā 'pi sādhanāny āha :

**dhāraṇā-'sana-svakarmaṇā tat-siddhiḥ. 32.**

vakṣyamāṇena dhāraṇā-'di-trayeṇa dhyānam bhavati 'ty arthaḥ.

- 10 dhāraṇā-'di-trayaṁ kramāt sūtra-trayeṇa lakṣayati :

**nirodhaç chardi-vidhāraṇābhyām. 33.**

prāṇasye 'ti prasiddhyā labhyate; “pracchardana-vidhāraṇābhyām vā prāṇasye” 'ti Yoga-sūtre bhāṣya-kāreṇa prāṇā-'yāmasya vyākhyātatvāt. chardiç ca vamaṇam, vidhāraṇa-tyāga iti yāvat; tena pūraṇa-recanayor  
16 lābhaḥ. vidhāraṇam ca kumbhakam. tathā ca prāṇasya pūraṇa-recaka-kumbhakair yo nirodho vaçī-karaṇam, sā dhāraṇe 'ty arthaḥ. āsana-karmaṇoḥ sva-çabdena paçcāl lakṣaṇīyatayā sūtre pariçeṣata eva dhāraṇāyā lakṣyatva-lābhād dhāraṇā-padam no 'pāttam. cittasya dhāraṇā tu samādhivad dhyāna-çabdenāi 'va grhīte 'ty uktam.

- 20 krama-prāptam āsanam lakṣayati :

**sthira-sukham āsanam. 34.**

yat sthiram sat sukha-sādhanam bhavati svastikā-'di, tad āsanam ity arthaḥ.

sva-karma lakṣayati :

- 25 sva-karma svā-'çrama-vihita-karmā-'nuṣṭhānam. 35.

sugamam. tatra karma-çabdena yama-niyamayor grahaṇam; jite-'ndriyatva-rūpaḥ pratyāhāro 'pi sarvā-'çrama-sādhāraṇatayā karma-madhye praveçanīyaḥ. tathā ca Pātañjala-sūtre jñāna-sādhāraṇatayā proktāny aṣṭāu yogā-'ngāny atrā 'pi labdhāni; yathā tat sūtram: “yama-niyamā-'sana-  
30 prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo 'ṣṭāv aṅgāni” 'ti. te-  
sām ca svarūpaṁ tatrāi 'va draṣṭavyam.

- mukhyā-'dhikāriṇo nā 'sti bahir-aṅgasya yamā-'di-pañcikasā 'pekṣā;  
kevalād dhāraṇā-dhyānā-'di-traya-rūpāt samyamād eva jñānam yogaç ca  
bhavati 'ti Pātañjala-siddhāntaḥ. Jāḍabharatā-'diṣu ca tathā drçyate 'pi.  
35 atas tad-anusāreṇa 'cāryo 'py āha :



**vāirāgyād abhyāsa ca. 36.**

kevalā-'bhyāsād dhyāna-rūpād eva vāirāgya-sahitāḥ jñānam tat-sādhana-yogaḥ ca bhavaty uttamā-'dhikāriṇām ity arthaḥ. tad uktaṃ Gāruḍe 'pi :

“āsana-sthāna-vidhayo na yogasya prasādhakāḥ,  
vilamba-jananāḥ sarve vistarāḥ parikīrtitāḥ :  
Çiçupālāḥ siddhim āpa smaraṇā-'bhyāsa-gāuravād ” iti.

5

athavā vāirāgya-dhyānā-'bhyāsāv atra dhyānasyāi 'va hetutayo 'ktāu, ca-kāraḥ ca dhāraṇā-samuccayāye 'ti.

tad evaṃ jñānān mokṣo vyākhyātaḥ. ataḥ param “bandho viparyayād ” ity ukto bandha-kāraṇaṃ viparyayo vyākhyāsyate. tatrā 'dāu 10 viparyayasya svarūpaṃ āha :

**viparyaya-bhedāḥ pañca. 37.**

avidyā-'smitā-rāga-dveṣā-'bhinivecāḥ pañca yogo-'ktā bandha-hetu-viparyayasyā 'vāntara-bhedā ity arthaḥ. tena çukty-ādi-jñāna-rūpānām viparyayānām asaṃgrāhe 'pi na kṣatīḥ. tatrā 'vidyā 'nityā-'çuci-duḥkhā- 16 'nātmāsu nitya-çuci-sukhā-'tma-khyātir iti yoge proktā. evaṃ asmitā 'py ātmā-'nātmanor ekatā-pratyayaḥ (çarirā-'dy-atirikta ātmā nā 'stī) 'ty evaṃ-rūpaḥ. avidyā tu nāi 'vāmūrūpā; ātmanaḥ çarirā-'çarīro-'bhaya-rūpatve 'pi çarīre 'ham-buddhy-upapattēḥ. rāga-dveṣāu tu prasiddhāv eva; abhinivecāḥ ca maraṇā-'di-trāsa iti. rāga-'dīnām viparyaya-kāryatayā viparyaya- 20 tvam.

viparyayasya svarūpaṃ uktvā tat-kāraṇasyā 'çakter api svarūpaṃ āha :

**açaktir aṣṭāvinçatidhā tu. 38.**

sugamam. etad api Kārikayā vyākhyātam :

“ekādaçe-'ndriya-vadhāḥ saha buddhi-vadhāir açaktir uddiṣṭā ;  
saptadaça vadhā buddher viparyayāt tuṣṭi-siddhīnām ” iti.  
“bādhiryaṃ kuṣṭhitā 'ndhatvaṃ jaḍatā 'jighratā tathā  
mūkatā kāuṇya-paṇgutve klāibyo-'dāvarta-mugdhatā ”

25

ity ekādaçe-'ndriyānām ekādaça 'çaktayaḥ. svataḥ ca buddheḥ saptadaça 'çaktayaḥ; yathā vakṣyamāṇānām nava-tuṣṭīnām vighātā nava, tathā 30 vakṣyamāṇānām aṣṭa-siddhīnām ca vighātā aṣṭāv iti militvā ce 'māḥ svataḥ parataḥ cā 'ṣṭāvinçatir buddher açaktaya ity arthaḥ. tu-çabda eṣāṃ viçeṣa-prasiddhi-khyāpanā-'rthaḥ.

yayor vighātāu buddher açaktī, te tuṣṭi-siddhī sūtra-dvayenā 'ha :

**tuṣṭir navadhā. 39.**

25

svayam eva navadhātvaṃ vakṣyati.

**siddhir aṣṭadhā. 40.**

etad api svayam vakṣyati.

uktānām viparyayā-’çakti-tuṣṭi-siddhīnām viçeṣa-jijñāsāyām kramena sūtra-catuṣṭayam pravartate :

**5 avāntara-bhedāḥ pūrva-vat. 41.**

viparyayasyā ’vāntara-bhedā ye sāmānyataḥ pañco ’ktās, te pūrva-vat pūrvā-’cāryair yatho ’ktās tathāi ’va viçiṣyā ’vadhāryāḥ ; vistara-bhayān ne ’ho ’cyanta ity arthaḥ. te cā ’vidyā-’dayo mayā ’pi sāmānyata eva vyākhyātāḥ pañce ’ti ; viçeṣatas tu dvāṣaṣṭi-bhedāḥ. tad uktam Kārikā-  
10 yām :

“bhedas tamaso ’ṣṭavidho, mohasya ca ; daçaavidho mahā-mohaḥ, tāmistro ’ṣṭādaçadhā, tathā bhavaty andha-tāmistra ” iti.

asyā ’yam arthaḥ : aṣṭasv avyakta-mahad-ahamkāra-pañca-tanmātreṣu prakṛtiṣv anātmasv ātma-buddhir avidyā tamo ’ṣṭadhā bhavati. kārya-  
15 kāraṇā-bhedena kevala-vikṛtiṣv ātma-buddher apy atrā ’ntarbhāvaḥ. evam avidyāyā viṣaya-bhedenā ’ṣṭavidhatvāt tat-samāna-viṣayakasyā ’smitā-’khyā-mohasyā ’ṣṭavidhatvam. divyā-’divya-bhedena çabdā-’dīnām viṣa-  
yānām daçatvāt tad-viṣayako rāgā-’khyo mahā-moho daçaavidhaḥ. avidyā-’smitayor aṣṭau ye viṣayā, ye rāgasya daça viṣayās, tad-vighātakesv aṣṭā-  
20 daçasv aṣṭādaçadhā tāmistrā-’khyo dveṣaḥ. evam teṣām aṣṭādaçānām vināçā-’di-darçanād aṣṭādaçadhā ’ndha-tāmistrā-’khyo ’bhīniveço bhayam iti. eteṣām ca tama-ādi-samjñā tad-dhetutvād iti.

**evam itarasyāḥ. 42.**

evam pūrva-vad eve ’tarasyā açakter apy avāntara-bhedā aṣṭāvinçatir  
25 viçeṣato ’vaganṭavyā ity arthaḥ. “açaktir aṣṭāvinçatidhe ” ’ty etasminn eva sūtre ’ṣṭāvinçatidhātvaṁ mayā vyākhyātam.

**ādhyātmikā-’di-bhedān navadhā tuṣṭiḥ. 43.**

idam sūtram Kārikayā vyākhyātam :

“ādhyātmikāç catasraḥ prakṛty-upādāna-kāla-bhāgyā-’khyāḥ  
30 bāhyā viṣayo-’paramāt pañca nava tuṣṭayo ’bhimatā ” iti.

asyā ’yam arthaḥ : ātmānam tuṣṭimataḥ samghātam adhikṛtya vartanta ity ādhyātmikās tuṣṭayaç catasraḥ. tatra prakṛty-ākhyā tuṣṭir yathā :  
< sāksātkāra-paryantaḥ pariṇāmaḥ sarvo ’pi prakṛter eva ; tam ca prakṛtir eva karoti ; aham tu kūtasthaḥ pūrṇa > ity ātma-bhāvanāt paritoṣaḥ. iyaṁ  
35 tuṣṭir ambha ity ucyate. — tataç ca pravrajyo-’pādānena yā tuṣṭiḥ, so ’pādānā-’khyā salilam ity ucyate. — tataç ca pravrajyāyām bahu-kālam

samādhy-anuṣṭhānena yā tuṣṭiḥ, sā kālā-'khyāu 'gha ity ucyate. — tataḥ ca prajñāna-parama-kāṣṭhā-rūpe dharma-megha-samādhāu sati yā tuṣṭiḥ, sā bhāgyā-'khyā vṛṣṭir ity ucyate. iti catasra ādhyātmikāḥ. — bāhyāḥ pañca tuṣṭayo bāhya-viśayeṣu pañcasu ṣabdā-'diṣv arjana-rakṣaṇa-kṣaya-bhoga-hinsā-'di-doṣa-nimittako-'paramāḥ jāyante. tāḥ ca tuṣṭayo yathā-kramam 5 pāram supāram pāra-pāram anuttamā-'mbha uttamā-'mbha iti paribhāṣitā iti.

kaṇcit tv imāṃ Kārikām anyathā vyākhyātavān; tad yathā: < viveka-sākṣātkāro 'pi prakṛti-pariṇāma eve 'ty alam dhyānā-'bhyāsene > 'ty evam-drṣṭyā yā dhyānā-'di-nivṛttāu tuṣṭiḥ, sā prakṛty-ākhyā. < pravrajyo-'pā-dānenāi 'va mokṣo bhaviṣyati; kim dhyānā-'dine? > 'ti yā tuṣṭiḥ, so 'pādānā-'khyā. < kṛta-saṃnyāsasyā 'pi kālānāi 'va mokṣo bhaviṣyati; alam udvegane > 'ti yā tuṣṭiḥ, sā kālā-'khyā. < bhāgyād eva mokṣo bhaviṣyati, na mokṣa-ḡastro-'kta-sādhanair > evam-kutarke yā tuṣṭiḥ, sā bhāgyā-'khye 'ty-ādir artha iti. tan na; tad-vyākhyāta-tuṣṭinām abbhāvasya jñānā-'dy- 16 anukūlatvenā 'çakti-paribhāṣā-'nāucityād iti.

#### ūhā-'dibhiḥ siddhiḥ. 44.

ūhā-'di-bhedāiḥ siddhir aṣṭadhā bhavati 'ty arthaḥ. idam api sūtram Kārikayā vyākhyātam:

“ūhaḥ ṣabdo 'dhyayanam duḥkha-vighātās trayāḥ suhṛt-prāptiḥ 20  
dānam ca siddhayo 'ṣṭāu; siddheḥ pūrvo 'ñkuṣas trividha ” iti.

asyā 'yam arthaḥ; atrā 'dhyātmikā-'di-duḥkha-traya-pratīyogikatvāt trayo duḥkha-vighātā mukhya-siddhayaḥ; itarās tu tat-sādhana-tvād gāuṇyāḥ siddhayaḥ. tatro 'ho yathā: upadeṣā-'dikam vināi 'va prāg-bhaviyā-'bhyāsa-vaçāt tattvasya svayam ūhanam iti. ṣabdas tu yathā: anyadīya-pāṭham 25 ākarṇya svayam vā cāstram ākalayya yaj jñānam jāyate, tad iti. adhyayanam ca yathā: ṣiṣyā-'cārya-bhāvena cāstrā-'dhyayanāḥ jñānam iti. suhṛt-prāptir yathā: svayam upadeṣā-'rtham grhā-'gatāt parama-kāruṇikāḥ jñāna-lābha iti. dānam ca yathā: dhanā-'di-dānena paritoṣitāḥ jñāna-lābha iti. eṣu ca pūrvas trividha ūha-ṣabdā-'dhyayana-rūpo mukhya-siddher añkuṣa 30 ākarṣakaḥ. suhṛt-prāpti-dānayoḥ ūhā-'di-trayā-'pekṣayā manda-sādhana-tva-pratipādanāye 'dam uktam.

kaṇcit tv «etāsām aṣṭa-siddhīnām añkuṣo nivārakaḥ pūrvas trividho viparyayā-'çakti-tuṣṭi-rūpo bhavati, bandhakatvād » iti vyāçāṣṭe. tan na; tuṣṭy-abhāvasyā 'çaktitayā bādhirya-'di-vat siddhi-virodhitā-lābhena tuṣṭy- 35 atuṣṭyor ubhayor siddhi-virodhitvā-'sambhavāt.

«nanū 'hā-'dibhir eva katham siddhir ucyate; mantra-tapaḥ-samādhy-ādibhir apy aṇimā-'dy-aṣṭa-siddheḥ sarva-çāstra-siddhatvād?» iti. tatrā 'ha:

ne 'tarād itara-hānena vinā. 45.

itarād ūhanā-'di-pañcaka-bhinnāt tapa-ādes tāttvikī na siddhiḥ. kutah? itara-hānena vinā, yataḥ sā siddhir itarasya viparyayasya hānam vināi 'va bhavaty, ataḥ samsārā-'paripanthitvāt sā siddhy-ābhāsa eva, na tu tāttvikī  
6 siddhir ity arthaḥ. tathā co 'ktaṁ Yoga-sūtreṇa: "te samādhāv upasargā, vyutthāne siddhaya" iti.

tad evaṁ "jñānān muktir" ity ārabhya vistarato buddhi-guṇa-rūpaḥ pratyaya-sargaḥ sa-kārya-bandho mokṣa-rūpa-puruṣārthena saho 'ktaḥ. etāu ca buddhi-tad-guṇa-rūpāu sargāu pravāha-rūpeṇā 'nyo-'nyam hetu,  
10 bījā-'ñkura-vat. tathā ca Kārikā:

"na vinā bhāvair liṅgam, na vinā liṅgena bhāva-nirvṛttiḥ;  
liṅgā-'khyo bhāvā-'khyas tasmād dvidvidhaḥ pravartate sarga" iti.

bhāvo vāsanā-rūpā buddher jñānā-'di-guṇāḥ; liṅgam mahat-tattvam buddhir iti. samaṣṭi-sargaḥ pratyaya-sargaḥ ca samāptah; sāmprataṁ "vyakti-  
15 bhedaḥ karma-viçeṣād" iti samkṣepād uktā vyaṣṭi-sṛṣṭir vistarataḥ prati-pādyate:

dāivā-'di-prabhedā. 46.

dāivā-'dih prabhedo 'vāntara-bhedo yasyāḥ, sā tathā sṛṣṭir iti çeṣaḥ. tad etat Kārikayā vyākhyātam:

20 "aṣṭa-vikalpo dāivas, tāiryagyonaç ca pañcadhā bhavati,  
mānuṣyaç cāi 'kavidhaḥ; samāsato bhāutikaḥ sarga" iti.

brāhma-prājāpatyāi-'ndra-pāitra-gāndharva-yākṣa-rākṣasa-pāiçacā ity aṣṭa-vidho dāivaḥ sargaḥ; paçu-mrga-pakṣi-śarīrpa-sthāvarā ity tāiryagyonaḥ pañcavidhaḥ; mānuṣya-sargaḥ cāi 'ka-prakāra ity bhāutiko bhūtānām  
25 vyaṣṭi-prāṇinām Virājaḥ sakāçāt sarga ity arthaḥ.

avāntara-sṛṣṭer apy uktāyāḥ puruṣārthatvam āha;

ā-Brahma-stamba-paryantam tat-kṛte sṛṣṭir ā vivekāt. 47.

Catur-mukham ārabhya sthāvarā-'ntā vyaṣṭi-sṛṣṭir api Virāt-sṛṣṭi-vad eva puruṣārthā bhavati, tat-tat-puruṣāṇām viveka-khyāti-paryantam ity  
30 arthaḥ.

vyaṣṭi-sṛṣṭāv api vibhāgam āha sūtra-trayeṇa:

ūrdhvaṁ sattva-viçālā. 48.

ūrdhvaṁ bhūr-lokād upari sṛṣṭiḥ sattvā-'dhikā bhavati 'ty arthaḥ.

tamo-viçālā mūlataḥ. 49.

35 mūlato bhūr-lokād adha ity arthaḥ.

**madhye rajo-viçālā. 50.**

madhye bhūr-loka ity arthaḥ.

« nanv ekasyā eva prakṛteḥ kena nimittena sattvā'di-viçālatayā vicitrāḥ sṛṣṭaya? » ity ākāṅkṣāyām āha :

**karma-vāicitryāt pradhāna-ceṣṭā, garbha-dāsa-vat. 51.**

vicitra-karma-nimittād eva yathoktā pradhānasya ceṣṭā kārya-vāicitrya-rūpā bhavati. vāicitrye dṛṣṭānto garbha-dāsa-vad iti; yathā garbhā-vasthām ārabhya yo dāsa, tasya bhr̥tya-vāsanā-pāṭavena nānā-prakārā ceṣṭā paricaryā svāmy-arthe bhavati, tadvad ity arthaḥ.

« nanu ced ūrdhvaṃ sattva-viçālā sṛṣṭir asti, tarhi tata eva kṛtā-10 'rthatvāt puruṣasya kim mokṣeṇa? » 'ti. tatrā 'ha :

**āvṛttis tatrā 'py, uttaro-'ttara-yoni-yogād dheyāḥ. 52.**

tatrā 'py ūrdhva-gatāv api satyām āvṛttir asti; ata uttaro-'ttara-yoni-yogād adho-'dho yoni-janmanaḥ so 'pi loko heya ity arthaḥ.

kim ca :

16

**samānaṃ jarā-maraṇā-'di-jaṃ duḥkham. 53.**

ūrdhva-'dho-gatānām Brahmā-'di-sthāvarā-'ntānām sarveṣāṃ eva jarā-maraṇā-'di-jaṃ duḥkhaṃ sādharmaṇaṃ; ato 'pi heya ity arthaḥ.

kim bahunā? kāraṇa layād api na kṛta-kṛtyate 'ty āha :

**na kāraṇa-layāt kṛta-kṛtyatā, magna-vad utthānāt. 54.**

20

viveka-jñānā-'bhāve yadā mahad-ādiṣu vāirāgyam prakṛty-upāsanayā bhavati, tadā prakṛtāu layo bhavati; “vāirāgyāt prakṛti-laya” iti vacanāt. tasmāt kāraṇa-layād api na kṛta-kṛtyatā 'sti; magna-vad utthānāt. yathā jale magnaḥ puruṣaḥ punar uttiṣṭhati, evam eva prakṛti-līnāḥ puruṣā iṣvara-bhāvena punar āvir-bhavanti; saṃskārā-'der akṣayena punā-rāgā-25 'bhivyakter viveka-khyātiṃ vinā doṣa-dāhā-'nupapatter ity arthaḥ.

« nanu kāraṇaṃ kenāpi na kāryate; ataḥ sē svatantrā kathaṃ svo-'pāsakasya duḥkha-nidānaṃ utthānaṃ punaḥ karoti? » tatrā 'ha :

**akāryatve 'pi tad-yogaḥ pāraṇyāt. 55.**

prakṛter akāryatve 'py apreryatve 'py anye-'ochā-'nadhīnatve 'pi tad-30 yogaḥ punar-utthānāu-'cityaṃ tal-līnasya. kutaḥ? pāraṇyāt, puruṣārtha-tantratvāt. viveka-khyāti-rūpa-puruṣārtha-vaçena prakṛtyā punar utthāpyate sva-līna ity arthaḥ. puruṣārthā-'dayaḥ ca prakṛter na prerakāḥ, kim tu pravṛtti-svabhāvāyāḥ pravṛttāu nimittāni 'ti na svātantrya-kṣatīḥ.

tathā ca Yoga-sūtram: “nimittam aprayojakam prakṛtīnām, varaṇa-bhedaś tu tataḥ, kṣetrīka-vad” iti. varaṇa-bhedaḥ pratibandha-nivṛttilḥ.

prakṛti-layāt puruṣasyo 'tthāne pramāṇam apy āha :

**sa hi sarva-vit sarva-kartā. 56.**

6 sa hi pūrva-sarge kāraṇa-līnaḥ sargā-'ntare sarva-vit sarva-karte 'çvara ādi-puruṣo bhavati; prakṛti-laye tasyāi 'va prakṛti-pada-prāpty-āucityāt;

“tad eva saktaḥ saha karmaṇāi 'ti līṅgam, mano yatra niṣaktam asye”

'ty-ādi-çruter ity arthaḥ.

« nanv evam içvara-pratiṣedhā-'nupapattilḥ. » tatrā 'ha :

10 **īdṛçe-'çvara-siddhiḥ siddhā. 57.**

prakṛti-līnasya janye-'çvarasya siddhir “yāḥ sarva-jñāḥ sarva-vid, yasya jñāna-mayaṁ tapa” ity-ādi-çrutibhyaḥ sarva-sammatai 'va; nitye-'çvarasyāi 'va vivādā-'spadatvād ity arthaḥ.

athavā “sa hi” 'ty-ādi sūtra-dvayam evaṁ vyākhyeyam : pāravaçyam

15 api pratipādayati “sa hi” 'ti sūtreṇa. sa hi paraḥ puruṣa-sāmānyam sarva-jñāna-çaktimat sarva-kartṛtā-çaktimac ca; ayaś-kānta-vat saṁnidhi-mātreṇa prerakatvād ity arthaḥ. tathā cā 'samāptā-'rtha-puruṣa-sāmānidhyāt tad-artham anye-'occhā-'nadhīnāyā api prakṛteḥ pravṛttir āvaçyakī 'ti. — « nanv evam içvara-pratiṣedha-virodhaḥ. » tatrā 'ha: “īdṛçe-'çvara-siddhiḥ sid-

20 dhā.” saṁnidhya-mātreṇa 'çvarasya siddhis tu çruti-smṛtiṣu sarva-sammate 'ty arthaḥ.

“aṅguṣṭha-mātraḥ puruṣo madhya ātmani tiṣṭhati; içāno bhūta-bhavyasya na tato vijugupsate.”

“srjate ca guṇān sarvān; kṣetra-jñāś tv anupaçyati

25 guṇān avikriyaḥ sarvān udāsīna-vad içvara”

ity-ādi-çruti-smṛtayaç cāi 'tādṛçe-'çvare pramāṇam iti.

dvitīyā-'dhyāyā-'dim ārabhyāi 'tāvat-paryantaṁ sūtra-vyūhāiḥ pradhāna-sṛṣṭiḥ samāpitā. itaḥ param mokṣo-'papatty-artham pradhāna-sṛṣṭer jñāni-puruṣam praty atyanta-nivṛttir atyanta-layā-'khyā vaktavyā. tad-

30 upapatty-artham ādāu pradhāna-sṛṣṭeḥ prayojanaṁ dvitīyā-'dhyāyasyā 'di-sūtre diṇ-mātreṇo 'ktaṁ vistarataḥ pratipādayati :

**pradhāna-sṛṣṭiḥ parārtham svato 'py, abhokṛtvād, uṣṭra-kuṅkuma-vahana-vat. 58.**

pradhānasya svata eva sṛṣṭir yady api, tathā 'pi parārtham, anyasya 35 bhogā-'pavargā-'rtham; yatho 'ṣṭrasya kuṅkuma-vahanaṁ svāmy-artham. kutaḥ? abhokṛtvād, acetanatvena bhogā-'pavargā-'sambhavād ity arthaḥ.

«nanu “vimukta-mokṣā-rtham svārtham ve” ’ty anena svārthā ’pi sṛṣṭir ukte’ ’ti cet, satyam; tathā ’pi puruṣārthatām vinā svārthatā ’pi na sidhyati. svārtho hi pradhānasya kṛta-bhogā-pavargāt puruṣād ātma-vimokṣaṇam iti. «nanu bhṛtya-tulyā cet prakṛtis, tarhi katham svāmīno duḥkhā-rtham api pravartata?» iti cen, na; sukhā-rtha-pravṛttyāi ’va nāntarīyaka-duḥkha-sambhavād, duṣṭa-bhṛtya-tulyatvād ve ’ti.

«nanu pradhānasyā ’cetanasya svataḥ sraṣṭṛtvam eva no ’papadyate; rathā-deḥ para-prayatnenāi ’va pravṛtti-darṣanād?» iti. tatrā ’ha:

**acetanatve ’pi kṣīra-vac ceṣṭitam pradhānasya. 59.**

yathā kṣīram puruṣa-prayatna-nāirapekṣyeṇa svayam eva dadhi-rūpeṇa 10  
parīnamate, evam acetanatve ’pi para-prayatnam vinā ’pi mahad-ādi-rūpa-  
parīnamāḥ pradhānasya bhavati ’ty arthaḥ. “dhenu-vad vatsāye” ’ty  
anena sūtrenā ’sya na pāunaruktyam; tatra karaṇa-pravṛtter eva vicāritatvāt; dhenūnām cetanatvāc ce ’ti.

drṣṭāntā-’ntara-pradarṣana-pūrvakam uktā-rtha-hetum āha:

15

**karma-vad drṣṭer vā kālā-deḥ. 60.**

kālā-deḥ karma-vad vā svataḥ pradhānasya ceṣṭitam sidhyati, drṣṭa-  
tvāt. yathāi ’ko gacchaty ṛtur, itaraḥ ca pravartata ity-ādi-rūpam kālā-’di-  
karma svata eva bhavati, evam pradhānasyā ’pi ceṣṭā syāt; kalpanāyā  
drṣṭā-nusāritvād ity arthaḥ. 20

«nanu tathā ’pi <mame ’dam bhogā-’di-sādhanaṁ> iti pratisamdhānā-  
’bhāvān mūḍhāyāḥ prakṛteḥ kadācit pravṛttir api na syād, viparītā ca  
pravṛtṭiḥ syāt?» tatrā ’ha:

**svabhāvāc ceṣṭitam, anabhisamdhānād, bhṛtya-vat. 61.**

yathā prakṛṣṭa-bhṛtyasya svabhāvāt saṁskārād eva pratiniyatā ’vaḥ 25  
yakī ca svāmi-sevā pravartate, na tu sva-bhogā-’bhīprāyeṇa, tathāi ’va  
prakṛteḥ ceṣṭitam saṁskārād eve ’ty arthaḥ.

**karmā-’kṛṣṭer vā ’nāditāḥ. 62.**

vā-ḥabdo ’tra samuccaye. yataḥ karmā ’nādy, ataḥ karmabhir ākar-  
ṣaṇād api pradhānasyā ’vaḥyaki vyavasthitā ca pravṛttir ity arthaḥ. 30

tad evam pradhānasya parārtham svataḥ sraṣṭṛtve siddhe para-pra-  
yojana-samāptāu svata eva pradhāna-nivṛtṭyā mokṣaḥ sidhyati ’ty āha  
praghaṭṭakena:

**vivikta-bodhāt sṛṣṭi-nivṛtṭiḥ pradhānasya, sūda-vat pāke. 63.**

vivikta-puruṣa-jñānāt para-vāirāgyeṇa puruṣārtha-samāptāu pradhā- 35

nasya sṛṣṭir nivartate ; yathā pāke niṣpanne pācakasya vyāpāro nivartata ity arthaḥ. iyam evā 'tyantika-pralaya ity ucyate. tathā ca ṣṛutīḥ :

“ tasyā 'bhidyānād yojanāt tattva-bhāvād  
bhūyaḥ cā 'nte viṣva-māyā-nivṛttir ” iti.

5 « nanv evam eka-puruṣasyo 'pādhāu viveka-jñāno-'tpattyā prakṛteḥ sṛṣṭi-nivṛttāu sarva-mukti-prasaṅga » iti. tatrā 'ha :

**itara itara-vat tad-doṣāt. 64.**

itaras tu vivikta-bodha-rahita itara-vad baddha-vad eva prakṛtyā tiṣṭhati. kutaḥ? tad-doṣāt; tasya pradhānasyāi 'va tat-puruṣā-'rthā-'samā-  
10 panā-'khyā-doṣād ity arthaḥ. tad uktam Yoga-sūtre : “ kṛtā-'rtham prati naṣtam apy anaṣtam tad anya-sādhāraṇatvād ” iti. tathā ca pūrva-sūtre yā pradhāna-nivṛttir uktā, sā vivikta-boddhṛ-puruṣam praty eve 'ti bhāvāḥ. viṣva-māyā-ṣṛutir api jñāninam praty eva mantavyā ; “ ajām ” iti ṣṛutyāi 'kavākyatvād iti.

15 sṛṣṭi-nivṛtteḥ phalam āha :

**dvayor ekatarasya vāu 'dāsinyam apavargaḥ. 65.**

dvayor pradhāna-puruṣayor evāu 'dāsinyam, ekākīṭā, paraspara-viyoga iti yāvāt ; so 'pavargaḥ kāivalyam. athavā puruṣasyāi 'va kāivalyam ; < aham muktaḥ syām > ity eva puruṣārthatā-darṣanād ity arthaḥ.

20 eka-puruṣān nivṛttā 'pi prakṛtiḥ puruṣā-'ntaram prati pravartata ity atra dṛṣṭāntam darṣayati :

**anya-sṛṣṭy-uparāge 'pi, na virato 'prabuddha-rajju-tattvasye 'vo 'ragaḥ. 66.**

yathā jñāninam prati nivṛtto 'py ahir aprabuddha-rajju-tattvasya  
25 bhayā-'di-sṛṣṭy-uparāgān na virato bhavati, tathāi 'va jñāni-puruṣam prati nivṛttā 'pi prakṛtir anyasyā 'jñasya buddhy-ādi-sṛṣṭy-uparāgān na viratā bhavati 'ty arthaḥ. virajyata iti pāṭhe 'pi virāgaḥ parāñ-mukhatā.

uraga-tulyatvam ca pradhānasya ; rajju-tulye puruṣe samāropaṇād  
30 ity. evam-vidham rajju-sarpā-'di-dṛṣṭāntānām ācāyam abuddhvāi 'vā 'bu-  
dhāḥ kecid vedānti-bruvāḥ prakṛter atyanta-tucchatvam mano-mātratvam vā tulayanti. etena prakṛti-satyatā-vādi-sāṃkhryo-'kta-dṛṣṭāntena ṣṛuti-smṛty-arthā bodhaniyāḥ.

na kevalam dṛṣṭāntavattvenā 'yam arthaḥ sidhyati, kim tu :

**karma-nimitta-yogāc ca. 67.**

35 sṛṣṭāu nimittam yat karma, tasya sambandhād apy anya-puruṣārtham sṛjati 'ty arthaḥ.



« nanu sarveṣāṃ puruṣāṇāṃ aprārthakatayā nāirapekṣyā-’viçeṣe ’pi kameit praty eva pradhānam pravartate, kameit prati ca nivartata ity atra kiṃ niyāmakam? na ca karma niyāmakam; kasya puruṣasya kiṃ karme ’ty atrā ’pi niyāmakā-’bhāvād » iti. tatrā ’ha :

**nāirapekṣye ’pi prakṛty-upakāre ’viveko nimittam. 68.**

puruṣāṇāṃ nāirapekṣye ’py < ayam me svāmy, ayam evā ’ham > ity avivekād eva prakṛtiḥ sṛṣṭy-ādibhiḥ puruṣān upakarotī ’ty arthaḥ. tathā ca yasmāi puruṣāyā ’tmānam avivicya darçayitum vāsanā vartate, tam praty eva pradhānam pravartata ity eva niyāmakam iti bhāvah.

« pravṛtti-svabhāvatvāt katham viveke ’pi nivṛttir upapadyatām? » 10  
tatrā ’ha :

**nartaki-vat pravṛttasyā ’pi nivṛttiḥ cāritārthyāt. 69.**

puruṣārtham eva pradhānasya pravṛtti-svabhāvo, na tu sāmānyena. ataḥ pravṛttasyā ’pi pradhānasya puruṣārtha-samāpti-rūpe caritā-’rthatve sati nivṛttir yuktā; yathā pariṣadbhyo nṛtya-darçanā-’rtham pravṛttāyā 16 nartakyās tat-siddhāu nivṛttir ity arthaḥ.

nivṛttāu hetv-antaram āha :

**doṣa-bodhe ’pi no ’pasarpaṇam pradhānasya, kula-vadhū-vat. 70.**

puruṣeṇa prakṛteḥ pariṇāmitva-duḥkhātmatmakatvā-’di-doṣa-darçanād api lajjitāyāḥ prakṛteḥ punar na puruṣam praty upasarpaṇam; kula-vadhū-vat; yathā < svāminā me doṣo drṣṭa > ity avadhāraṇena lajjitā kula-vadhūr na svāminam upasarpati, tadvad ity arthaḥ. tad uktaṃ Nārādiye :

“ savikārā ’pi māuḍhyena ciram bhuktā guṇā-’tmanā  
prakṛtir jñāta-doṣe ’yam lajjaye ’va nivartata ” iti. 26

etaḍ evo ’ktaṃ Kārikayā ’pi :

“ prakṛteḥ sukumāratarāṃ na kiṃcid astī ’ti me matir bhavati,  
yā < drṣṭā ’smī > ’ti punar na darçanam upāiti puruṣasye ” ’ti.

« nanu puruṣārtham cet pradhāna-pravṛttis, tarhi bandha-mokṣābhyāṃ puruṣasya pariṇāmā-’pattir? » iti. tatrā ’ha :

**nāi ’kāntato bandha-mokṣāu puruṣasyā, ’vivekād ṛte. 71.**

duḥkha-yoga-viyoga-rūpāu bandha-mokṣāu puruṣasya nāi ’kāntatas tattvataḥ, kiṃ tu caturtha-sūtra-vakṣyamāṇa-prakāreṇā ’vivekād eve ’ty arthaḥ.

paramārthatas tu yathoktāu bandha-mokṣāu prakṛter eve ’ty āha :

**prakṛter āñjasyāt, sasaṅgatvāt, paṇu-vat. 72.**

prakṛter evā 'ñjasyena tattvato duḥkheṇa bandha-mokṣāu; sasaṅga-  
tvād, duḥkha-sūdanāir dharmā-'dibhir liptatvāt; paṇu-vat; yathā paṇu  
rajivā liptatayā bandha-mokṣa-bhāgī, tadvad ity arthaḥ. etad uktam

## ५ Kārikayā:

“tasman na badhyate 'ddhā, na mucyate, nā 'pi saṁsarati puruṣaḥ ;  
saṁsarati badhyate mucyate ca nānā-ṛayā prakṛtiḥ” iti.

“dvayor ekatarasya vāu 'dāsīnyam apavarga” iti sūtre ca yāḥ puruṣasyā  
'py apavarga uktaḥ, sa pratibimba-rūpasya mithyā-duḥkhasya viyoga

**10 eve 'ti.**

« buddher ye bhāvā-’ṣṭaka-rūpā guṇās, tatra kāir bandhaḥ, kāir vū mokṣa? » ity ākāṅkṣāyām āha :

rūpāḥ saptabhir ātmānam badhnāti pradhānam, koṣa-kāra-  
vad, vimocayaty eka-rūpeṇa. 73.

15 dharmā-vāiragyāi-’cvarā-’dharmā-’jñānā-’vāiragyā-’nāicvaryaīh sapt-  
bhī rūpāīh sva-dharmāir duḥkha-hetubhīh prakṛtir ātmānam duḥkhena  
badhnāti; koṣa-kāra-vat; koṣa-kāra-kṛmir yathā sva-nirmitenā ’vāsenā  
’tmānam badhnāti, tadvat. sāi ’va ca prakṛtir eka-rūpeṇa jñānenāi ’vā  
’tmānam duḥkhān mocayati ’ty arthah.

20 «nanu <bandha-muktī avivekāḍ> iti yad uktam, tad ayuktam; avivekasyā 'heyā'-nupādeyatvāt; loka duḥkhasya tad-abhāva-sukhā-der eva ca svato heyo-'pādeyatvāt. anyathā dṛṣṭa-hānir' ity āṣaṅkya caturtha-sūtro-'ktam svayaṁ vivṛnoti:

**nimittatvam avivekasya, na drṣṭa-hāniḥ. 74.**

25 avivekasya puruṣeṣu bandha-mokṣa-nimittatvam eva puro 'ktaṁ, na  
tv aviveka eva tāv iti; nā 'to dṛṣṭa-hānir ity arthaḥ. etac ca prathamā-  
'dhyāya-sūtreṣu spaṣṭam. aviveka-nimittāt prakṛti-puruṣayoḥ saṁyogaḥ;  
tasmāc ca saṁyogād utpadyamānasya prākṛta-duḥkhasya puruṣe yaḥ pra-  
tibimbaḥ, sa eva duḥkha-bhogo duḥkha-bandhaḥ; tan-nivṛttir eva ca  
30 mokṣā-'khyāḥ puruṣārtha iti.

tad evam ādi-sargam ārabhya 'tyantika-laya-paryanto 'khila-pariṇāmah  
pradhāna-tad-vikārānām eva; puruṣas tu kūṭastha-pūrṇa-cinmātra eve 'ty  
adhyāya-dvayena vistarato vivecitam. tasya vivekasya niṣpatty-upāyeṣu  
sāra-bhūtam abhyāsam āha :

३६ tattvā-'bhyāsān (ne 'ti ne 'ti, 'ti tyāgād viveka-siddhiḥ. 75.

prakṛti-paryantesu jadesu <ne 'ti ne 'tī> 'ty abhimāna-tyāga-rūpāt  
tattvā-'bhyāsād viveka-nispattir bhavati; itarat sarvam abhyāsasyā 'ṅga-

mātram ity arthaḥ. tathā ca ṣrutih “athā 'ta ādeḥ: ne 'ti ne 'ti; na hy etasmād iti ne 'ty anyat param asti,” “sa eṣa ātmā ne 'ti ne 'ti” 'ty-ādir iti.

“avyaktā-dye viṣeṣā-nṭe vikāre 'sminṇ ca varṇite  
cetanā-cetanā-nyatva-jñānena jñānam ucyaata” iti.

5

yathā:

“asthi-sthūnam snāyu-yutam māṇsa-ṣaṇṭa-lepanam  
carmā-vanaddham durgandhi pūrnam mūtra-purīṣayoḥ  
jarā-ṣoka-samāviṣṭam rogā-yatanam āturam  
rajasvalam anityam ca bhūtā-vāsam imam tyajet.  
nadī-kūlam yathā vṛkṣo, vṛkṣam vā ṣakunir yathā,  
tathā tyajann imam deham kṛcchrād grāhād vimucyata”

10

iti. etad eva Kārikayā 'py uktam:

“evam tattvā-bhyāsān <nā 'smi, na me, nā 'ham> ity aparīṣaṣam  
aviparyayād viṣuddham kevalam utpadyate jñānam” iti.

15

<nā 'smi> 'ty ātmanaḥ kartṛtva-niṣedhaḥ; <na me> iti saṅga-niṣedhaḥ;  
<nā 'ham> iti tādātmya-niṣedhaḥ. <kevalam> ity asya vivaraṇam: <avi-  
paryayād viṣuddham> iti; antarā-ntarā viparyayenā 'viplutam ity arthaḥ.  
idam eva kevalatvam siddhi-ṣabdena sūtre proktam: “viveka-khyātir  
aviplavā hāno-pāya” iti Yoga-sūtrenāi 'tādṛca-jñānasyāi 'va mokṣa-hetu-  
tva-siddhir iti.

20

viveka-siddhāu viṣeṣam āha:

**adhikāri-prabhedān na niyamaḥ. 76.**

mandā-dy-adhikāri-bheda-sattvād abhyāse kriyamāṇe 'py asminn eva  
janmani viveka-niṣpattir bhavati 'ti niyamo nā 'sti 'ty arthaḥ. ata uttamā-  
'dhikāram abhyāsa-pāṭavenā 'tmanaḥ sampādayed iti bhāvaḥ.

25

viveka-niṣpattyai 'va nistāro, nā 'nyathe 'ty āha:

**bādhita-nuvṛttyā madhya-vivekato 'py upabhogaḥ. 77.**

sakṛt samprajñāta-yogenā 'tma-sākṣātkāro-ttaram madhya-vivekā-  
'vasthe madhyama-viveke 'pi sati puruṣe bādhitānām api duḥkhā-dīnām  
prārabdha-vaṣāt pratibimba-rūpeṇa puruṣe 'nuvṛttyā bhogo bhavati 'ty  
arthaḥ. viveka-niṣpattiḥ cā 'punar-utthānād asamprajñātād eva bhavati  
'ti; atas tasyām satyām na bhogo 'sti 'ti pratipādayitum madhya-vivekata  
ity uktam. manda-vivekas tu sākṣātkārāt pūrvam ṣravaṇa-manana-  
dhyāna-mātra-rūpa iti vibhāgaḥ.

35

**jīvan-muktaḥ ca. 78.**

jīvan-mukto 'pi madhya-vivekā-vastha eva bhavati 'ty arthaḥ.

jīvan-mukte pramāṇam āha :

**upadeśyo-’padeśṭṛtvāt tat-siddhiḥ. 79.**

çāstreṣu viveka-viśaye guru-çigya-bhāva-çraṇaṇāj jīvan-mukti-siddhir ity arthaḥ; jīvan-muktasyāi ’vo ’padeśṭṛtva-sambhavād iti.

8 çrutiç ca. 80.

çrutir api jīvan-mukte ’sti

“dikṣayāi ’va naro mucyet, tiṣṭhen mukto ’pi vigrahe;  
kulāla-cakra-madhya-stho vicchinno ’pi bhramed ghaṭaḥ,”

“brahmāi ’va san brahmā ’pyeti” ’ty-ādīr iti. Nārādīya-smṛtir api :

10 “pūrvā-’bhyāsa-balāt kārye na loko na ca vāidikaḥ  
a-punya-pāpaḥ sarvā-’tmā jīvan-muktaḥ sa ucyata” iti.

« nanu çraṇaṇa-mātreṇā ’py upadeśṭṛtvam syāt? » tatrā ’ha :

**itarathā ’ndha-paramparā. 81.**

15 itarathā manda-vivekasyā ’py upadeśṭṛtve ’ndha-paramparā-’pattir ity  
arthah. sāmagryeṇā ’tma-tattvam ajñātvā ced upadiçet, kasminçcid ançe  
eva-bhramaṇa çigyam api bhrānti-kuryāt, so ’py anyam, so ’py anyam ity  
evam andha-parampare ’ti.

« nanu jñānena karma-kṣaye sati katham jīvanam syāt? » tatrā ’ha :

**cakra-bhramaṇa-vaḍ dhṛta-çariraḥ. 82.**

20 kulāla-karma-nivṛttāv api pūrvā-karma-vegād yathā svayam eva kiyat-  
kālaṁ cakram bhramati, evam jñāno-’ttaram karmā-’nutpattāv api prā-  
rabdha-karma-vegena ceṣṭamānam çariraṁ dhṛtvā jīvan-muktas tiṣṭhātī  
’ty arthaḥ.

« nanu jñāna-hetu-samprajñāta-yogena bhogā-’di-vāsanā-kṣaye katham  
25 çarīra-dhāraṇam? na ca <yogasya saṁskārā-’bhībhāvakatve kim mānam?>  
iti vācyam; “vyutthāna-nirodha-saṁskārayor abhībhava-prādurbhāvāu  
nirodha-pariṇāma” iti Yoga-sūtratas tat-siddheḥ; cira-kālinasya viśayā-  
’ntarā-’veçasya viśayā-’ntara-saṁskārā-’bhībhāvakatāyā loke ’py anubhavāc  
ce » ’ti. tatrā ’ha :

30 **saṁskāra-leçatas tat-siddhiḥ. 83.**

çarīra-dhāraṇa-hetavo ye viśaya-saṁskārās, teṣāṁ alpā-’vaçeṣāt tasya  
çarīra-dhāraṇasya siddhir ity arthaḥ. atra cā ’vidyā-saṁskārasya sattā  
nā ’pekṣyate; avidyāyā janmā-’di-rūpa-karma-vipākā-’rambha-mātre hetu-  
tvāt; Yoga-bhāṣye Vyāsais tathā vyākhyātatvāt; “vīta-rāga-janmā-’dar-

ganād" iti Nyāyāc ca. na tu prārabdha-phalaka-karma-bhoge 'pī 'ti. yatra ca niyamenā 'vidyā' pekṣyate, sa prayāsa-viṣeṣa-rūpo bhogo mūḍheṣv evā 'sti; jīvan-muktānām tu bhogā-'bhāsa eve 'ti prāg uktam. yat tu kaṇcid vedānti-bruvo <'vidyā-saṃskāra-leṣo 'pi jīvan-muktasya tiṣṭhatī> 'ty āha, tan na; dharmā-'dharmo-'tpatti-prasaṅgāt; andha-paramparā-prasaṅgāt; avidyā-saṃskāra-leṣa-sattā-kalpane prayojanā-'bhāvāc ca. etac ca Brahma-mīmāṃsā-bhāṣye prapañcitam iti.

çāstra-vākya-'rtham upasaṃharati:

vivekān niḥṣeṣa-duḥkha-nivṛttāu kṛta-kṛtyo, ne 'tarān — ne 'tarāt. 84. 10

uktāyā viveka-siddhitaḥ para-vairāgya-dvārā sarva-vṛtti-nirodhena yadā niḥṣeṣato bādhita-'bādhita-sādhāranyenā 'khila-duḥkham nivartate, tadāi 'va puruṣaḥ kṛta-kṛtyo bhavati. ne 'tarāḥ, jīvan-mukty-āder apī 'ty arthaḥ. — ne 'tarād iti vīpṣā 'dhyāya-samāptāu.

atyanta-laya-paryantaḥ kāryo 'vyaktasya, nā 'tmanaḥ. 15  
prokta evaṃ viveko 'tra para-vairāgya-sādhanaṃ.

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye vairāgya-'dhyāyas tṛtīyaḥ.



çāstra-siddhā-'khyāyikā-jāta-mukhene 'dānīm viveka-jñāna-sādhanaṇi pradārṇanīyānī 'ty etad-arthaṃ caturthā-'dhyāya ārabhyate: 20

rāja-putra-vat tattvo-'padeṣāt. 1.

pūrva-pāda-ṣeṣa-sūtra-stha-viveko 'nuvartate. rāja-putrasye 'va tattvo-'padeṣād viveko jāyata ity arthaḥ. atre 'yam ākhyāyikā: kaṇcid rāja-putro gaṇḍa-rkṣa-jaṇmanā purān niḥsāritaḥ Ṣabareṇa kenacit poṣito <'ham Ṣabara> ity abhimanyamāna āste. tam jīvanam jñātvā kaṇcid amātyaḥ 25 prabodhayati: <na tvam Ṣabaro, rāja-putro 'sī> 'ti. sa yathā jhaṭity eva Cāṇḍālā-'bhīmānaṃ tyaktvā tāttvikam rāja-bhāvam evā 'lambate <rājā 'ham asmī> 'ti, evam evā <'di-puruṣāt paripūrṇa-cinmātratvenā 'bhivyaktād utpannas tvam tasyā 'ñca> iti kārūṇiko-'padeṣāt prakṛty-abhimānaṃ tyaktvā <Brahma-putratvād aham api Brahmāi 'va, na tu tad-vilakṣaṇaḥ saṃ- 30 sārī> 'ty evaṃ sva-svarūpaṃ evā 'lambata ity arthaḥ. tathā Gāruḍe:

- “yathāi 'ka-hema-maṇinā sarvaṃ hemamayam bhavet,  
tathāi 'va jñātam īcena jñātenā 'py akhilam jagat.  
grahā-'viṣṭo dvijaḥ kaṇcei < Chūdro 'ham > iti manyate,  
graha-nāçāt punaḥ sviyam brāhmaṇyam manyate yathā,  
5 māyā-'viṣṭas tathā jīvo < deho 'ham > iti manyate,  
māyā-nāçāt punaḥ sviyam rūpam < Brahmā 'smi > manyata ” iti.

stri-Çūdrā-'dayo 'pi brāhmaṇena brāhmaṇasyo 'padeçam çrutvā kṛtā-  
'rthāḥ syur ity etad-artham ākhyāyikā-'ntaram darçayati :

**piçāca-vad anyā-'rtho-'padeçe 'pi. 2.**

- 10 Arjunā-'rtham çṛī-Kṛṣṇena tattvo-'padeçe kriyamāne 'pi samīpa-sthasya  
piçācasya viveka-jñānam jātam, evam anyeṣām api bhaved ity arthaḥ.

yadi ca sakṛd-upadeçāj jñānam na jāyate, tado 'padeçā-'vṛttir api  
kartavye 'tī 'tīhāsā-'ntaram āha :

**āvṛttir asakṛd-upadeçāt. 3.**

- 15 upadeçā-'vṛttir api kartavyā; Chāndogyā-'dāu Çvetaketv-ādikam praty  
Āruṇi-prabhṛtīnām asakṛd-upadeçe-'tīhāsād ity arthaḥ.

vāirāgyā-'rtham nidarçana-pūrvakam ātma-saṃghātasya bhaṇḍurativā-  
'dikam pratipādayati :

**pitā-putra-vad ubhayor dṛṣṭatvāt. 4.**

- 20 svasya pitā-putrayor ivā 'tmano 'pi maraṇo-'tpattyor dṛṣṭatvād anu-  
mitatvād vāirāgyena viveko bhavati 'ty arthaḥ. tad uktam :

“ātmanah pitṛ-putrābhyām anumeyāu bhavā-'pyayāv ” iti.

itaḥ param utpanna-jñānasya viraktasya jñāna-niṣpatty-aṅgāny ākhyā-  
yiko-'kta-dṛṣṭāntāir darçayati :

- 25 **çyena-vat sukha-duḥkhi tyāga-viyogābhyām. 5.**

parigraho na kartavyo, yato dravyāṇām tyāgena lokah sukhi viyogena  
ca duḥkhi bhavati, çyena-vad ity arthaḥ. çyeno hi sāmīṣaḥ kenā-'py  
upahatyā miṣād viyojya duḥkhi kriyate; svayaṃ cet tyajati, tadā duḥkhād  
vimucyate. tad uktam :

- 30 “sāmīṣam kuraram jaghnur balino 'nye nirāmīṣāḥ ;  
tadā 'miṣam parityajya sa sukham samavindate ” 'ti.

tathā Manunā 'py uktam :

“nadi-kūlam yathā vṛkṣo, vṛkṣam vā çakunir yathā,  
tathā tyajann imam deham kṛcchrād grāhād vimucyata ” iti.

**ahi-nirvlayani-vat. 6.**

yathā 'hir jīrṇām tvacam parityajaty anāyāsena heya-buddhyā, tathāi 'va mumukṣuḥ prakṛtim bahu-kālo-'pabhuktām jīrṇām heya-buddhyā tyajed ity arthaḥ. tad uktam : "jīrṇām tvacam ivo 'raga" iti.

tyaktam ca prakṛty-ādikam punar na svikuryād ity atrā 'ha :

**chinna-hasta-vad vā. 7.**

yathā chinnaṁ hastam punaḥ ko-'pi nā 'datte, tathāi 'vāi 'tat tyaktam punar nā 'bhimanyete 'ty arthaḥ. — vā-ṇabdo 'py-arthe.

**asādhana-'nucintanam bandhāya, Bharata-vat. 8.**

vivekasya yad antar-aṅga-sādhanaṁ na bhavati, sa ced dharmo 'pi 10 syāt, tathā 'pi tad-anucintanam tad-anuṣṭhāne cittasya tātparyam na kartavyam, yatas tad bandhāya bhavati viveka-vismāratayā; Bharata-vat; yathā Bharatasya rāja-rṣer dharmyam api dīnā-'nātha-hariṇa-ṇa-kasya poṣaṇam ity arthaḥ. tathā ca Jāḍabharatam prakṛtya Viṣṇupurāṇe :

"capalaṁ capale tasmin dūra-gaṁ dūra-gāmini

16

āsīc cetaḥ samāsaktaṁ tasmin hariṇa-potaka" iti.

**bahubhir yoge virodho rāgā-'dibhiḥ, kumārī-ṇa-ka-vat. 9.**

bahubhiḥ saṅgo na kāryaḥ; bahubhiḥ saṅge hi rāgā-'dy-abhivyaktyā kalaho bhavati yoga-bhraṇṇakaḥ; yathā kumārī-hasta-ṇa-kāṇhānām anyo-'nya-saṅgena jhaṇatkāro bhavati 'ty arthaḥ. 20

**dvābhyām api tathāi 'va. 10.**

dvābhyām yoge 'pi tathāi 'va virodho bhavati; ata ekākinai 'va sthā-tavyam ity arthaḥ. tad uktam :

"vāse bahūnām kalaho bhaved, vārttā dvayor api;

eka eva caret tasmāt, kumārya iva kaṇkaṇam" iti. 25

"āṇā-vāivaṇya-virase citte samtoṣa-varjite

mlāne vaktram ivā 'darṇe na jñānam pratibimbati"

'ti vacanān nirāṇatā yoginā 'nuṣṭheye 'ty āha :

**nirāṇaḥ sukhi, Piṅgalā-vat. 11.**

āṇā tyaktvā puruṣaḥ samtoṣā-'khyā-sukhavān bhūyāt; Piṅgalā-vat; 30 yathā Piṅgalā nāma veṇyā kāntā-'rthinī kāntam alabdhvā nirvinṇā satī viḥyā 'ṇā sukhiṇī babhūva, tadvad ity arthaḥ. tad uktam :

"āṇā hi paramaṁ duḥkhaṁ, nāirāṇyam paramaṁ sukham,

yathā samchidya kāntā-'ṇā sukhaṁ suṣvāpa Piṅgale" 'ti.

« nanv ācā-nivṛtṭyā duḥkha-nivṛtṭiḥ syāt; sukham tu kutaḥ, sādhanā-  
 'bhāvād? » iti. ucyate: cittasya sattva-prādhānyena svābhāvikaṁ yat  
 sukham ācāyā pihitaṁ tiṣṭhati, tad evā 'cā-vigame labdha-vṛttikam bha-  
 vati, tejaḥ-pratibaddha-jala-çāitya-vad iti na tatra sādhanā-'pekṣā. etad  
 5 eva cā 'tma-sukham ity ucyata iti.

yoga-pratibandhakatvād ārambho 'pi bhogā-'rthaṁ na kartavyaḥ;  
 anyathāi 'va tad-upapatter ity āha:

**anārambhe 'pi para-gr̥he sukhi, sarpa-vat. 12.**

sukhī bhaved iti çeṣaḥ. çeṣaṁ sugamam. tad uktam:

10 “ gr̥hā-'rambho hi duḥkhāya, na sukhāya katham-cana;  
 sarpaḥ para-kṛtaṁ veçma praviçya sukham edhata ” iti.

çāstrebbhyo gurubhyaç ca sāra eva gr̥hyah; anyathā 'bhyupagama-  
 vādā-'dibhir ukte 'sāra-bhāge 'nyo-'nya-virodhenā 'rtha-bāhulyena cāi  
 'kāgratāyā asamभवād ity āha:

16 **bahu-çāstra-gurū-'pāsane 'pi sārā-'dānaṁ, ṣaṭpada-vat. 13.**

kartavyam iti çeṣaḥ; anyat sugamam. tad uktam:

“ aṇubhyaç ca mahadbhyaç ca çāstrebbhyaḥ kuçalo naraḥ  
 sarvataḥ sāraṁ ādadyāt, puṣpebhya iva ṣaṭpada ” iti.

**Mārkaṇḍeyapurāṇe ca:**

20 “ sāra-bhūtam upāsita jñānaṁ yat svārtha-sādhakam;  
 jñānānām bahutā yāi 'ṣā yoga-vighna-karī hi sā.  
 < idaṁ jñeyam, idaṁ jñeyam > iti yas tṛṣṭaḥ caret,  
 asāu kalpa-sahasreṣu nāi 'va jñeyam avāpnuyād ” iti.

sādhanā-'ntaraṁ yathā tathā bhavaty, ekāgratayāi 'va samādhi-pālana-  
 25 dvārā viveka-sākṣātkāro niṣpādaniya ity āha:

**iṣu-kāra-van nāi 'ka-cittasya samādhi-hāniḥ. 14.**

yathā çara-nirmāṇyāi 'ka-cittasye 'ṣu-kārasya pārçve rājño gamanenā  
 'pi na vṛtṭy-antara-nirodho 'hīyata, evam ekāgra-cittasya sarvathā 'pi na  
 samādhi-hāniḥ vṛtṭy-antara-nirodha-kṣatir bhavati. tataç ca viṣayā-'ntara-  
 30 samcārā-'bhāve dhyeya-sākṣātkāro 'py avaçyam bhavati 'ty ekāgratām  
 kuryād ity arthaḥ. tad uktam:

“ tadāi 'vam ātmany avaruddha-citto na veda kimcid bahir antaraṁ vā,  
 yathe 'ṣu-kāro nṛpatim vrajantam iṣau gatā-'tmā na dadarça pārçva ” iti.

satyāṁ çaktāu jñāna-balāc cec chāstra-kṛta-niyamo vṛthā langhyate,  
 35 tadā jñānā-'niṣpattiyā 'narthakyaṁ jñāna-sādhanānām bhavati 'ty āha:



**kr̥ta-niyama-laṅghanaḍ ānarthakyaṃ, loka-vat. 15.**

yah cāstreṣu kr̥to yogināṃ niyamas, tasyo 'llaṅghane jñāna-niṣpatty-  
ākhyo 'rtho na bhavati; loka-vat; yathā loke bhāṣajyā-dāu vihita-pathyā-  
'dīnāṃ laṅghane tat-tat-siddhir na bhavati, tadvad ity arthaḥ. aṣaktyā  
jñāna-rakṣā-'rthaṃ vā laṅghane tu na jñāna-pratibandhaḥ;

6

“apeta-vrata-karmā tu kevalam brahmaṇi sthitaḥ  
brahma-bhūtaḥ caran loke brahma-cārī 'ti kathyate.”

“na papāṭha guru-proktāṃ kr̥to-'panayanāḥ cṛutim  
na dadarṣa ca karmāṇi cāstrāṇi jagrhe na ce ”

'ty-ādy-Anugītā-'di-vākyebhyaḥ. ata eva Viṣṇupurāṇā-'dāu vṛthā karma- 10  
tyāgina eva pākhaṇdatayā ninditāḥ

“puruṣāṃ jaṭā-dharaṇa-māuṇḍyavatāṃ vṛthāi 'va  
moghā-'cināṃ akhila-cāuca-bahiṣkṛtānāṃ  
piṇḍa-pradāna-pitṛ-toya-vivarjitānāṃ  
sambhāṣaṇāḍ api narā-narakam prayāntī ”

15

'ty-ādine 'ti.

niyama-vismaraṇe 'py ānarthakyaṃ āha :

**tad-vismaraṇe 'pi, bheki-vat. 16.**

sugamam. bhekyāḥ ce 'yam ākhyāyikā. kaṣcid rājā mrgayāṃ gato  
vipine sundarīm kanyāṃ dadarṣa; sā ca rājñā bhāryā-bhāvāya prārthitā 20  
niyamāṃ cakre: yadā mahyaṃ tvayā jalam pradarṣyate, tadā mayā gan-  
tavyam iti. ekadā tu krīḍayā pariṣṛāntā rājānam papraccha: kutra jalam?  
iti. rājā 'pi samayaṃ vismṛtya jalam adarṣayat. tataḥ sā bheka-rāja-  
dubhitā kāmā-rūpiṇī bhekī bhūtvā jalam viveṣa. tataḥ ca rājā jalā-'dibhir  
anviṣyā 'pi na tām avindad iti.

25

çravaṇa-vad guru-vākya-mīmāṃsāyā apy āvaçyaktva itihāsam āha :

**no 'padeça-çravane 'pi kr̥ta-kr̥tyatā parāmarçāḍ r̥te, Virocana-  
vat. 17.**

parāmarço guru-vākya-tātparya-nirṇāyako vicārah. taṃ vino 'padeça-  
vākya-çravane 'pi tattva-jñāna-niyamo nā 'sti; Prajāpater upadeça-çravane 30  
'pī 'ndra-Virocanayor madhye Virocanasya parāmarçā-'bhāvena vivekā-  
'bhāva-cṛuter ity arthaḥ. ato gurū-'padiṣṭasya mananam api kāryam iti.  
dr̥ṣyate ce 'dānīm apy ekasyāi 'va <tat tvam asy>-upadeçasya nānā-rūpāir  
arthe sambhāvanā: akhaṇḍatvam avāidharṃya-lakṣaṇā-'bhedo 'vibhāgaḥ  
ce 'ti.

35

ata eva ca parāmarço dr̥ṣyata ity āha :

**dr̥ṣṭas tayor Indrasya. 18.**

tac-chabdeno 'cyamānayoḥ parāmarṇaḥ. tayor Indra-Virocanayor madhye parāmarṇa Indrasya drṣṭaḥ ce 'ty arthaḥ.

kṛta-kṛtyatām apī 'ndrasya drṣṭānta-vidhayā pradarṇayan samyag-jñānā'rthinā ca guru-sevā bahu-kālaṁ kartavye 'ty āha :

6 prapṇati-brahmacaryo-'pasarpaṇāni kṛtvā siddhir bahu-kālāt, tadvat. 19.

tadvad Indrasye 'vā 'nyasyā 'pi gurāu prapṇati-vedādhyayana-sevā-'dīn kṛtvāi 'va siddhis tattvā-'rtha-sphūrtir bhavati, nā 'nyathe 'ty arthaḥ. tathā ca ṇṇutiḥ :

10 “yasya deve parā bhaktir yathā deve tathā gurāu,  
tasyāi 'te kathitā hy arthāḥ prakāṇṇante mahātmana ” iti.

na kāla-niyamo, Vāmadeva-vat. 20.

āhika-sādhanaḍ eva bhavati 'ty-ādir jñāno-'daye kāla-niyamo nā 'sti ; Vāmadeva-vat ; Vāmadevasya janmā-'ntariya-sādhanebhyo garbhe 'pi yathā  
15 jñāno-'dayas, tathā 'nyasyā 'pī 'ty arthaḥ. tathā ca ṇṇutiḥ “ tad dhāi 'tat paṇyann ṇṇir Vāmadevaḥ pratipede < 'ham Manur abhavaṁ Sūryaḥ ce > 'ti. tad idam apy etarhi ya evaṁ vedā < 'ham brahmā 'smī > 'ti, sa idam sarvaṁ bhavati ” 'ty-ādir iti. < aham Manur abhavam > ity-ādikam avāidharma-lakṣaṇā-'bheda-param sarva-vyāpakatā-'khyā-brahmatā-param vā ;

20 “ sarvaṁ samāpnoṣi, tato 'si sarva ”

ity-ādi-smaraṇāt. < sa idam sarvaṁ bhavati > 'ti tv āupādhika-paricchedasyā 'tyanto-'cheda-param iti.

< nanu saṇṇo-'pāsanāyā api jñāna-hetutva-ṇṇavanāt tata eva jñānaṁ bhaviṣyati ; kim-arthaṁ duṣkara-sūksma-yoga-carye ? > 'ti. tatrā 'ha :

25 adhyasta-rūpo-'pāsanāt pāraṇparyeṇa, yajño-'pāsakānām iva. 21.

siddhir ity anuṣajyate. adhyasta-rūpāiḥ puruṣānām Brahma-Viṣṇu-Harā-'dīnām upāsanāt pāraṇparyeṇa Brahmā-'di-loka-prāpti-krameṇa sat-tva-ṇṇuddhi-dvārā vā jñāna-niṣpattir, na sākṣāt ; yathā yājñikānām ity  
30 arthaḥ.

Brahmā-'di-loka-paramparayā 'pi jñāna-niṣpattāu nā 'sti niyama ity āha :

itara-lābhe 'py āvṛttiḥ, pañcā-'gni-yogato janma-ṇṇruteḥ. 22.

nirṇuṇā-'tmana itarasyā 'dhyasta-rūpasya Brahma-loka-paryantasya  
35 lābhe 'py āvṛttir asti. kutaḥ ? deva-yāna-pathena Brahma-lokaṁ gatasya 'pi dyu-parjanya-dharā-nara-yoṣid-rūpā-'gni-pañcake pañcā-'hutito janma-

cravaṇāc Chāndogya-pañcama-prapāthake “asāu vāva loko, Gāutamā, 'gnir” ity-ādine 'ty arthaḥ. yac ca Brahma-lokāḍ anāvṛtti-vākyam, tat tatṛai 'va prāyeṇo 'tpanna-jñāna-puruṣa-ṣayakam iti.

jñāna-niṣpattir viraktasyāi 've 'ty atra nidarṇanam āha :

**viraktasya heya-hānam upādeyo-'pādānam, haṁsa-kṣīra-vat. 23. 6**

viraktasyāi 'va heyānām prakṛty-ādinām hānam upādeyasya cā 'tmana upādānam bhavati; yathā dugdha-jalayor ekībhāvā-'pannayor madhye 'sāra-jala-tyāgena sāra-bhūta-kṣīro-'pādānam haṁsasyāi 'va, na tu kākā-'der ity arthaḥ.

siddha-puruṣa-saṅgād apy etad ubhayam bhavati 'ty āha :

10

**labdhā-'tiṇaya-yogād vā, tadvat. 24.**

labdho 'tiṇayo jñāna-kāṣṭhā yena, tat-saṅgād apy uktam bhavati, haṁsa-vad eve 'ty arthaḥ; yathā 'larkasya Dattātreyā-saṅgama-mātrād eva svayaṁ vivekaḥ prādur-abhūd iti.

rāgi-saṅgo na kārya ity āha :

15

**na kāma-cāritvaṁ rāgo-'pahate, ṇuka-vat. 25.**

rāgo-'pahate puruṣe kāmataḥ saṅgo na kartavyaḥ; ṇuka-vat; yathā ṇuka-pakṣi prakṛṣṭa-rūpa iti kṛtvā kāma-cāram na karoti rūpa-lolupāir bandhana-bhayāt, tadvad ity arthaḥ.

rāgi-saṅge tu doṣam āha :

20

**guṇa-yogād baddhaḥ, ṇuka-vat. 26.**

teṣāṁ saṅge tu guṇa-yogāt tadīya-rūgā-'di-yogād baddhaḥ syāt; ṇuka-vad eva; yathā ṇuka-pakṣi vyādhasya guṇai rajjubhir baddho bhavati. tadvad ity arthaḥ.

athavā guṇitayā guṇa-lolupāir baddho bhavati, ṇuka-vad ity arthaḥ. 25  
atrāi 'vo 'ktaṁ Sāubhariṇā :

“sa me samādhir jala-vāsa-mitra-matsyasya saṅgāt sahasāi 'va naṣṭaḥ;  
parigrahaḥ saṅga-kṛto mamā 'yam, parigraho-'tthāṇ ca mahā-vidhitsā” iti.

vāirāgyasyā 'py upāyam avadhārayati dvābhyām :

**na bhogād rāga-ṇāntir, muni-vat. 27.**

30

yathā muneḥ Sāubharer bhogān na rāga-ṇāntir abhūt, evaṁ anyeṣāṁ api na bhavati 'ty arthaḥ. tad uktam Sāubhariṇai 'va :

“ā mṛtyuto nāi 'va mano-rathānām anto 'sti; vijñātam idam mayā 'dya.  
mano-rathā-'sakti-parasya cittam na jāyate vāi paramā-'rtha-saṅgī” 'ti.

api tu

**doṣa-darṣanād ubhayoḥ. 28.**

ubhayoḥ prakṛti-tat-kāryayoḥ parināmitva-duḥkhātmakatvā-'di-doṣa-darṣanād eva rāga-çāntir bhavati, muni-vad eve 'ty arthaḥ. Sāubharer  
5 hi saṅga-doṣa-darṣanād eva paçcād vāirāgyam çrūyate :

“ duḥkham yad evāi 'ka-çarīra-janma,  
çatā-'rdha-saṁkhyam tad idam prasūtam ;  
parigraheṇa kṣitipā-'tmajānām  
sutāir anekāir bahulī-kṛtam tad ”

10 ity-ādine 'ti.

rāgā-'di-doṣo-'pahatasyo 'padeça-graheṇa 'py anadhikāram āha :

**na malina-cetasy upadeça-bija-praroḥo, 'ja-vat. 29.**

upadeça-rūpam yaj jñāna-vṛkṣasya bījam, tasyā 'ñkuro 'pi rāgā-'di-malina-citte no 'tpadyate; Aja-vat; yathā 'ja-nāmni nrpe bhāryā-çoka-  
15 malina-citte Vasiṣṭheno 'ktasyā 'py upadeça-bījasya nā 'ñkura utpanna ity arthaḥ.

kim bahunā ?

**nā 'bhāsa-mātram api, malina-darpaṇa-vat. 30.**

āpāta-jñānam api malina-cetasy upadeçān na jāyate; viçayā-'ntara-  
20 samcārā-'dibhiḥ pratibandhāt; yathā malāiḥ pratibandhān malina-darpaṇe 'rtho na pratibimbati, tadvad ity arthaḥ. tad uktaṁ Yājñavalkyena :

“ malino hi yathā 'darço rūpā-'lokasya na kṣamaḥ,  
tathā vikala-karaṇa ātma-jñānasya na kṣama ” iti.

yadi vā yathā-katham-cij jñānam jāyeta, tathā 'py upadeçā-'nurūpam  
25 na bhaved ity āha :

**na taj-jasyā 'pi tad-rūpatā, pañka-ja-vat. 31.**

tasmād upadeçāj jātasyā 'pi jñānasyo 'padeçā-'nurūpatā na bhavati  
sāmagryeṇā 'navabodhāt; pañka-ja-vat; yathā bījasyo 'ttamatve 'pi pañka-  
doṣād bījā-'nurūpatā pañka-jasya na bhavati, tadvad ity arthaḥ. pañka-  
30 sthānīyam çiçya-cittam.

« nanu Brahma-lokā-'diçv āiçvaryeṇāi 'va puruṣārtha-siddhyā kim-  
artham etāvatā prayāsena mokṣāya jñāna-niṣpādanam ? » tatrā 'ha :

**na bhūti-yoge 'pi kṛta-kṛtyato, 'pāśya-siddhi-vad — upāśya-sid-  
dhi-vat. 32.**

35 āiçvarya-yoge 'pi kṛta-kṛtyatā kṛtā-'rthatā nā 'sti; kṣayā-'tiçaya-duḥ-  
khāir anugamāt. upāśya-siddhi-vat; yatho 'pāśyānām Brahmā-'dīnām sid-

dhi-yoge 'pi na kṛta-kṛtyatā, teṣām api yoga-nidra-'dāu yogā-'bhyāsa-çrava-  
nāt, tathāi 'va tad-upāsanayā prāpta-tad-aiçvaryaśyā 'pī 'ty arthaḥ. —  
upāśya-siddhi-vad iti vīpśā 'dhyāya-samāptāu.

adhyāya-tritayo-'ktasya vivekasyā 'ntar-aṅgakam  
ākhyāyikābhiḥ samproktam atrā 'dhyāye samāsataḥ.

5

iti Vijñānabhikṣu-nirmite Kāpila-sāmkhya-pravacanasya bhāṣya ākhyāyikā-  
'dhyāyaç caturthaḥ.



sva-çāstra-siddhāntaḥ paryāptaḥ. itaḥ paraṁ sva-çāstre pareṣām  
pūrva-pakṣān apākartum pañcamā-'dhyāya ārabhyate. tatrā 'dāv «ādi-  
sūtre 'tha-çabdena yan maṅgalaṁ kṛtaṁ, tad vyartham» ity ākṣepaṁ samā- 10  
dhatte :

**maṅgalā-'caraṇaṁ çiṣṭā-'cārāt phala-darçanaç chrutitaç ce 'ti. 1.**

maṅgalā-'caraṇaṁ yat kṛtaṁ, tasyāi 'tāiḥ pramāṇāiḥ kartavyatā-sid-  
dhir ity arthaḥ. iti-çabdo hetv-antarā-'kāṅkṣā-nirāsā-'rthaḥ.

« «Içvarā-'siddher » iti yad uktam, tan no 'papadyate, karma-phala- 16  
dātrtayā tat-siddher » iti ye pūrva-pakṣiṇas, tān nirākaroti :

**ne 'çvarā-'dhiṣṭhite phala-niṣpattiḥ, karmaṇā tat-siddheḥ. 2.**

Içvarā-'dhiṣṭhite kārṇe karma-phala-rūpa-pariṇāmasya niṣpattiḥ na  
yuktā; āvaçyakena karmaṇāi 'va phala-niṣpatti-sambhavād ity arthaḥ.

Içvarasya phala-dātrtvam na ghaṭate 'pī 'ty āha sūtrāiḥ : 20  
**svo-'pakārād adhiṣṭhānaṁ, loka-vat. 3.**

Içvarasyā 'dhiṣṭhātrtve svo-'pakārā-'rtham eva loka-vad adhiṣṭhānaṁ  
syād ity arthaḥ.

« bhavatv Içvarasyā 'py upakārah; kā kṣatir? » ity āçaṅkyā 'ha :  
**lāukike-'çvara-vad itarathā. 4. 25**

Içvarasyā 'py upakāra-svikāre lāukike-'çvara-vad eva so 'pi saṁsāri  
syāt; apūrṇa-kāmatayā duḥkhā-'di-prasaṅgād ity arthaḥ.

« tathāi 'va bhavatv » ity āçaṅkyā 'ha :

**pāribhāṣiko vā. 5.**

saṁsāra-sattve 'pi ced Içvaras, tarhi sargā-'dy-utpanna-puruṣe pari- 30

bhāṣā-mātram asmākam iva bhavatām api syāt; samsāritvā-'pratihateccha-  
tvayor virodhān nityāi-ṣvarya-'nupapatter ity arthaḥ.

īṣvarasyā 'dhiṣṭhātṛtve bādhakā-'ntaram āha :

**na rāgād ṛte tat-siddhiḥ, pratiniyata-kāraṇatvāt. 6.**

- 5 kim ca rāgaṁ vinā nā 'dhiṣṭhātṛtvaṁ sidhyati; pravṛttāu rāgasya  
pratiniyata-kāraṇatvād ity arthaḥ. upakāra iṣṭā-'rtha-siddhi, rāgas tū  
'tkaṭe 'cche 'ti na pāunaruktyam.

« nanv evam astu rāgo 'pī 'ṣvare. » tatrā 'ha :

**tad-yoge 'pi na nitya-muktaḥ. 7.**

- 10 rāga-yoge 'pi svikriyamāṇe sa nitya-mukto na syāt; tataḥ ca te  
siddhānta-hānir ity arthaḥ. kim ca prakṛtim praty āiṣvaryaṁ prakṛti-  
pariṇāma-bhūte-'cchā-'dinaṁ na sambhavati; anyo-'nyā-'ṣrayāt: iccho-'tpatty-  
anantaram prakṛti-pravartanam, prakṛti-pravṛtty-anantaram ce 'cchā-'dir  
iti. nitye-'cchā-'dikam ca prakṛtāu na yuktam; ṣṛuti-smṛti-siddha-sāmyā-  
15 'vasthā-'nupapatteḥ.

ataḥ prakāra-dvayam avaṣiṣyate, tad yathā: āiṣvaryaṁ kim pradhāna-  
dharmatvenā 'smad-abhimitānām icchā-'dinaṁ sāksād eva cetana-samban-  
dhāt, kim vā 'yas-kānta-maṇi-vat saṁnidhi-sattā-mātreṇa prerakatvād? iti.  
tatrā 'dyam pakṣam dūṣayati :

**20 pradhāna-ṣakti-yogāc cet, saṅgā-'pattiḥ. 8.**

pradhāna-ṣakter icchā-'deḥ puruṣe yogāt puruṣasyā 'pi dharma-saṅgā-  
'pattiḥ; tathā ca "sa yat tatra paṇyaty, ananvāgatas tena bhavati; asaṅgo  
hy ayam puruṣa" ity-ādi-ṣṛuti-virodha ity arthaḥ.

antye tv āha :

**25 sattā-mātrāc cet, sarvāi-ṣvaryaṁ. 9.**

ayas-kānta-vat saṁnidhi-sattā-mātreṇa ced āiṣvaryaṁ, tarhi sarveṣāṁ  
eva tat-tat-sargeṣu bhoktṛṇām pumsām aviṣeṣeṇāi 'ṣvaryaṁ asmad-abhipre-  
tam eva siddham; akhila-bhoktṛ-sāmyogād eva pradhānena mahad-ādi-  
sarjanād iti. tataḥ cāi 'ka eve 'ṣvara' iti bhavat-siddhānta-hānir ity  
30 arthaḥ.

« syād etat. īṣvara-sādhaka-pramāṇa-virodhenāi 'te 'sat-tarkā eva;  
anyathāi 'vaṁ-vidhā-'sat-tarka-sahasraīḥ pradhānam api bādhitum ṣakyata »  
ity ata āha :

**pramāṇa-'bhāvanā na tat-siddhiḥ. 10.**

- 35 tat-siddhir nitye-'ṣvara-siddhiḥ. īṣvare tāvat pratyakṣam nā 'stī 'ty  
anumāna-ṣadbāv eva pramāṇe vaktavye; te ca na sambhavata ity arthaḥ.

asambhavam eva pratipādayati sūtrābhyām :

**sambandhā-'bhāvān nā 'numānam. 11.**

sambandho vyūptiḥ; abhāvo 'siddhiḥ. tathā ca « mahad-ādikaṃ sakar-  
tṛkaṃ, kāryatvād » ity-ādy-anumāneṣv aprayojakatvena vyāpyatvā-'siddhya  
ne 'ṣvare 'numānam ity arthaḥ.

6

nā 'pi ṣabda ity āha :

**ṣrutir api pradhāna-kāryatvasya. 12.**

prapañce pradhāna-kāryatvasyāi 'va ṣrutir asti, na cetana-kāraṇatve,  
yathā

“ ajām ekām lohita-ṣukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ,” 10

“ tad dhe 'dam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām vyākriyate ”  
'ty-ādir ity arthaḥ.

yā ca “ tad āikṣata: bahu syām ” ity-ādiḥ cetana-kāraṇatā-ṣrutir, sā  
sargā-'dāv utpannasya mahat-tattvo-'pādhikasya mahā-puruṣasya-janya-  
jñāna-parā; kiṃ vā bahu-bhavanā-'nurodhāt pradhāna eva « kūlam pipati-  
ṣati » 'ti-vad gāuṇī; anyathā “ sāksī cetā kevalo nirguṇaḥ ce ” 'ty-ādi-ṣruty-  
uktā-'pariṇāmitvasya puruṣe 'nupapatter iti.

āyam ce 'ṣvara-pratiṣedha āiṣvare vāirāgyā-'rtham iṣvara-jñānam  
vinā 'pi mokṣa-pratipādanā-'rtham ca prāuḍhi-vāda-mātram iti prāg eva  
vyākhyātam. anyathā jīva-vyāvṛttasye 'ṣvara-nityatvā-'der gāuṇatva-kal-  
panā-gāuravam. āupādhikānām nitya-jñāne-'echā-'dīnām mahad-ādi-pari-  
ṇāmānām cā 'ṅgikāreṇa kautasthyā-'dy-upapatter ity-ādikaṃ Brahma-  
mīmāṃsāyām draṣṭavyam iti.

« nā 'vidyāto bandha » iti yat siddhāntitam prathama-pāde, tatra para-  
matam vistarataḥ pragaṭṭakena dūṣayati: 25

**nā 'vidyā-ṣakti-yogo niḥsaṅgasya. 13.**

pare prāhuḥ: « pradhānam nā 'sti, kiṃ tu jñāna-nāṣyā-'nādy-avidyā-  
'khyā ṣaktiḥ cetane tiṣṭhati. tata eva cetanasya bandhas, tan-nāce ca  
mokṣa » iti. tatre 'dam ucyate: niḥsaṅgatayā cetanasyā 'vidyā-ṣakti-  
yogaḥ sāksān na sambhavati 'ti. avidyā hy atasmiṃs tad-ākāratā, sa ca 30  
vikāra-viṣeṣo vikāra-hetu-samyoga-rūpaṃ saṅgam vinā na sambhavati 'ty  
arthaḥ.

« nanv avidyā-vaṣād evā 'vidyā-yogo vaktavyaḥ; tathā cā 'pāramār-  
thikatvān na tayā saṅga » iti. tatrā 'ha:

**tad-yoge tat-siddhāv anyo-'nyā-'ṣrayatvam. 14.**

35

avidyā-yogād avidyā-siddhāu cā 'nyo-'nyā-'ṣrayatvam ātmā-'ṣrayatvam  
anavasthā ve 'ti ṣeṣaḥ.

« nanu bījā-'ñkura-vad anavasthā na doṣāye » 'ty āçañkyā 'ha :

**na bījā-'ñkura-vat, sādi-saṃsāra-ṣruteḥ. 15.**

bījā-'ñkura-vad anavasthā na sambhavati; puruṣāṇām saṃsārasyā  
'vidyā-'dy-akhilā-'nārtha-rūpasya sādītva-ṣruteḥ; pralaya-susupty-ādāv  
5 abhāva-ṣṛaṇād ity arthaḥ. “vijñāna-ghana evāi 'tebhyo bhūtebhyah  
samutthāya tāny evā 'nuvinaṣyati” 'ty-ādi-ṣrutibhir hi pralayā-'dāu bud-  
dhi-vṛtty-abhāvena tad-āupādhikā-'vidyā-vidyā-'dy-akhila-saṃsāra-ṣūnya-  
cinmātratvam puruṣāṇām siddham iti. tasmād « avidyā 'py āvidyikī » 'ti  
vāñ-mātram.

10 « nanv asmākam avidyā pāribhāṣikī, na tu yogo-'ktā 'nūtmāny ātma-  
buddhy-ādi-rūpā. tathā ca bhavatām pradhāna-vad evā 'smākam api tasyā  
akhaṇḍā-'nāditayā puruṣa-niṣṭhatve 'pi nā 'saṅgatā-hānir » ity āçañkāyām  
parikalpitam avidyā-ṣabdā-'rtham vikalpya dūṣayati :

**vidyāto 'nyatve brahma-bādha-prasaṅgaḥ. 16.**

15 yadi vidyā-'nyatvam evā 'vidyā-ṣabdā-'rthas, tarhi tasya jñāna-nāṣya-  
tayā brahmaṇa ātmano 'pi bādho nāṣaḥ prasajyate; vidyā-bhinnatvād ity  
arthaḥ.

**abādhe nāiṣphalyam. 17.**

yadi tv avidyā-rūpam api vidyayā na bādhyeta, tarhi vidyā-vāiphal-  
20 yam; avidyā-nivartakatvā-'bhāvād ity arthaḥ.

pakṣā-'ntaram dūṣayati :

**vidyā-bādhyatve jagato 'py evam. 18.**

yadi punar vidyayā cetane bādhyatvam evā 'vidyātvaṃ ucyate, tathā  
sati jagataḥ prakṛti-mahad-ādy-akhila-prapañcasyā 'py evam avidyātvaṃ  
25 syāt; “athā 'ta ādeḥ: ne 'ti ne 'ti,” “asthūlam ananv” ity-ādi-ṣrutibhir  
mithyā-jñānasye 'va prakṛty-āder apy ātmani bādhitatvād ity arthaḥ. tathā  
cā 'khila-prapañcasyāi 'vā 'vidyātve saty ekasya jñānenā 'vidyā-nāṣād  
anyāir api prapañco na dṛṣyete 'ti bhāvah. vidyā-nāṣyatvaṃ cā 'vidyā-  
tvaṃ vaktum na ṣakyate; vidyā-nāṣyatvena vidyā-nāṣya-grahā-'sam-  
30 bhavāt; ātmā-'ṣṛayād iti.

**tad-rūpatve sādītvaṃ. 19.**

bhavatu vā yathā-katham-cid vidyā-bādhyatvam evā 'vidyātvaṃ, tathā  
'pi tādṛṣa-vastunaḥ sādītvaṃ eva puruṣeṣu, na tv anāditvaṃ sambhavati;  
“vijñāna-ghana eve” 'ty-ādy-ukta-ṣrutibhiḥ pralayā-'dāu puruṣasya cinmā-  
35 tratva-siddher ity arthaḥ. asman-mate ca pralaye puruṣasyā 'saṃsāritve  
'pi svatantra-nitya-pradhāna-samyogāt punar-bandha upapāditah; tathā  
pradhāna-samyoge 'pi prāgbhaviyā-'viveka eva vāsanā-'dṛṣṭā-'di-dvārā



nimittam ity apy uktam. tasmād yoga-darṣano-'ktād anyā nā 'sty avidyā jñāna-nāṣyā; sā ca buddhi-dharma eva, na puruṣa-dharma iti siddham.

atrāi 'vā 'dhyāye < karma-nimittā pradhāna-pravṛttir > iti yad uktam, tatra para-pūrva-pakṣam samādhatte pragaṭṭakena:

na dharmā-'palāpaḥ, prakṛti-kārya-vāicitryāt. 20.

5

apratyakṣatayā dharmā-'palāpo na sambhavati; prakṛti-kāryeṣu vāicitryā-'nyathā-'nupapattiyā tad-anumānād ity arthaḥ.

pramānū-'ntaram apy āha:

ṇṛuti-liṅgā-'dibhis tat-siddhiḥ. 21.

"punyo vāi puṇyena bhavati, pāpaḥ pāpene" 'ty-ādi-ṇṛuteḥ, "svarga-10 kāmō 'ṣva-medhena yajete" 'ti vidhy-ādi-rūpāl liṅgād yogi-pratyakṣā-'dibhiḥ ca tat-siddhir ity arthaḥ.

< pratyakṣā-'bhāvād dharmā-'siddhir > iti parasya hetum ābhāsi-karoti: na niyamaḥ, pramāṇā-'ntarā-'vakācāt. 22.

lāukika-pratyakṣā-'bhāvād vastv-abbhāva iti niyamo nā 'sti; pramāṇā-15 'ntareṇā 'pi vastūnām viṣayi-karaṇād ity arthaḥ.

dharma-vad adharmam api sādhayati:

ubhayatrā 'py evam. 23.

dharma-vad adharme 'py evam pramāṇāni 'ty arthaḥ.

arthāt siddhiḥ cet, samānam ubhayoḥ. 24.

20

< nanu vidhy-anyathā-'nupapatti-rūpayā 'rthā-'pattiyā dharma-siddhiḥ; sā ca nā 'sty adharmā iti katham ṇṛūta-liṅgā-'tideṣo 'dharma? > iti cen, na; yataḥ samānam ubhayor dharmā-'dharmaḥ arthā-'patti-rūpam pramāṇam asti; "para-dārān na gacched" iti niṣedha-vidhy-anyathā-'nupapatter ity arthaḥ.

25

< nanu dharmā-'dikam cet svīkṛtam, tarhi puruṣāṇām dharmādimatvena parināmā-'dy-āpattir > ity āṇāṅkām parihaṛati:

antaḥkaraṇa-dharmatvaṁ dharmā-'dinām. 25.

ādi-ṇṛabdena vāiṣeṣika-ṇṛastro-'ktāḥ sarva ātma-viṣeṣa-guṇā gṛhyante. na cāi < 'vam pralaye 'ntaḥkaraṇā-'bhāvād dharmā-'dikam kva tiṣṭhatv > 80 itī vācyam; ākāṣa-vad antaḥkaraṇasyā 'tyanta-vinācā-'bhāvāt. antaḥkaraṇam hi kārya-kāraṇo-'bhaya-rūpam itī prāg eva vyākhyātam. ataḥ kāraṇā-'vasthe prakṛty-aṇṇa-viṣeṣe 'ntaḥkaraṇe dharmā-'dharma-samākārā-'dikam tiṣṭhatī 'ti.

«syād etat. «prakṛti-kārya-vāicitryāc chruty-ādeḥ ca dharmā-'di-siddhir' iti yad uktam, tad ayuktam; triguṇā-<sup>2</sup>tmaka-prakṛtes tat-kāryānām ca bhavatām cṛutyāi 'va bādhat "sākṣī cetā kevalo nirguṇaḥ ca," "athā 'ta ādeḥ: ne 'ti ne 'ti,"

- 5 "aḥabdam asparṇam arūpam avyayam  
tathā 'rasam nityam agandhavac ca yad "

ity-ādinā, "na nirodho na co 'tpattih," "vācā-<sup>3</sup>rambhaṇam vikāro nāma-dheyam, mṛttike 'ty eva satyam" ity-ādinā ce » 'ti. tad etat pariharati :

**guṇā-'dīnām ca nā 'tyanta-bādhaḥ. 26.**

- 10 guṇānām sattvā-'dīnām tad-dharmānām ca sukhā-'dīnām tat-kāryānām  
api mahad-ādinām svarūpato nā 'sti bādhaḥ, kim tu saṃsargata eva cetane  
bādho, 'yasy āusṇya-bādha-vat. tathā kūlata evā 'vasthā-'dibhir bādho  
guṇā-'dy-akhila-pariṇāmina ity arthaḥ.

- «kutaḥ punaḥ svarūpata eva bādho na bhavati, svapna-manorathā-'di-  
15 padārtha-vad? » ity ākāṅkṣāyām āha :

**pañcā-'vayava-yogāt sukha-samvittih. 27.**

atra viśiṣya pakṣī-karaṇāya vivāda-viśayāi-'kadeśasya sukha-mātrasya  
grahaṇam sarva-viśayo-'palakṣakam. — sukhā-'di-samvittir iti pāṭhas tu  
samīcīnaḥ.

- 20 pañcā 'vayavāḥ ca nyāyasya pratijñā-hetū-'dāharaṇo-'panaya-nigama-  
nāni; teṣām yogān melanāt sukhā-'dy-akhila-padārtha-siddhir ity arthaḥ.  
prayogaḥ cā 'yam: sukham sat; artha-kriyā-kāritvāt; yad-yad artha-kriyā-  
kāri, tat-tat sad, yathā cetanāḥ; pulakā-'di-rūpā-'rtha-kriyā-kāri ca su-  
kham; tasmāt sad iti.
- 25 cetanānām cā 'vikāritve 'pi viśaya-prakāḥ evā 'rtha-kriye 'ti. — nāsti-  
kam prati ca vyatireky anumānam kartavyam, tatra ca ṣaṣṭhā-'dir  
drṣṭānta iti.

«pratyakṣā-'tiriktam pramāṇam eva na bhavati, vyāpyatvā-'dy-asid-  
dher » iti cārvākaḥ punaḥ ṣaṅkate :

**na sakṛd-grahaṇāt sambandha-siddhiḥ. 28.**

sakṛt-sahacāra-grahaṇāt sambandho vyāptir na sidhyati, bhūyastvam  
cā 'nanugatam. ato vyāpti-grahā-'sambhavanā nā 'numānenā 'rtha-siddhir  
ity arthaḥ.

samādhatte :

**niyata-dharma-sāhityam ubhayor ekatarasya vā vyāptih. 29.**

dharma-sāhityam dharmatāyām sāhityam, sahacāra iti yāvat. tathā

co 'bhayoḥ sādhyā-sādhanaḥ ekatarasya sādhanā-mātrasya vā niyata  
'vyābhicarito yaḥ saḥacāraḥ, sa vyāptir ity arthaḥ. ubhayaḥ iti sama-  
vyāpti-pakṣe proktam. niyamaḥ cā 'nukūla-tarkeṇa grāhya iti na vyāpti-  
grahā-sambhava iti bhāvah.

vyāptir vakṣyamāṇa-çakty-ādi-rūpam padārthā-'ntaram na bhavati 'ty āha :

**na tattvā-'ntaram, vastu-kalpanā-prasakteḥ. 30.**

niyata-dharma-sāhityā-'tiriktā vyāptir na bhavati; vyāptitvā-'çrayasya  
vastuno 'pi kalpanā-prasaṅgāt. asmābhis tu siddha-vastuna eva vyāpti-  
tva-mātram kṛtam ity arthaḥ. 10

para-matam āha :

**nija-çakty-udbhavam ity ācāryāḥ. 31.**

apare tv ācāryā « vyāpyasya sva-çakti-janyaṁ çakti-viçeṣa-rūpam tat-  
tvā-'ntaram eva vyāptir » ity āhuḥ. nija-çakti-mātram tu yāvad-dravya-  
sthāyitayā na vyāptiḥ; deçā-'ntara-gatasya dhūmasya vahnī-avyāpyatvāt. 16  
deçā-'ntara-gamanena ca sā çaktir nāçyata iti no 'kta-lakṣaṇe 'tivyāptiḥ.  
sva-mate tū 'tpatti-kālā-'vacchinnatvena dhūmo viçeṣaṇīya iti bhāvah.

**ādheya-çakti-yoga iti Pañcaçikhaḥ. 32.**

buddhy-ādīṣu prakṛty-ādi-vyāpyatā-vyavahārād ādhāratā-çaktir vyāpa-  
katā, 'dheyatā-çaktimattvaṁ ca vyāpyatvaṁ iti Pañcaçikha ity arthaḥ. 20

« nanv ādheya-çaktiḥ kim-arthaṁ kalpyate? vyāpyasya vastunaḥ sva-  
rūpa-çaktir eva vyāptir astu. » tatrā 'ha :

**na svarūpa-çaktir niyamah, punar-vāda-prasakteḥ. 33.**

svarūpa-çaktis tu niyamo vyāptir na bhavati, pāunaruktya-prasaṅgāt;  
'ghaṭaḥ kalaça » iti-vad 'buddhir vyāpye » 'ty atrā 'py arthā-'bhedene 'ty 25  
arthaḥ. — svarūpam iti vaktavye çakti-pado-'pādānaṁ vyāpter vyāpya-  
dharmato-'papādānāya.

pāunaruktyaṁ svayam eva vivṛṇoti :

**viçeṣaṇā-'narthakya-prasakteḥ. 34.**

pūrva-sūtra eva vyākhyāta-prāyam idam. 30

dūṣaṇā-'ntaram āha :

**pallavā-'diṣv anupapatteḥ ca. 35.**

pallavā-'diṣu vṛkṣā-'di-vyāpyatā 'sti; svarūpa-çakti-mātram tu tasya  
lakṣaṇam na sambhavati; chinna-pallave 'pi svarūpa-çakter anapāyena

tadānīm api vyāpyatā-<sup>1</sup>patter ity arthaḥ. ādheya-çaktis tu ccheda-kāle vinaṣṭe 'ti na tadānīm vyāptir iti bhāvaḥ.

«nanu kim Pañcaçikḥena nija-çakty-udbhavo vyāptir eva no 'cyate? tarhi dhūmasya vahny-ādheyatvā-<sup>2</sup>bhāvād vahny-avyāpyatā-<sup>3</sup>pattir» iti.  
5 tatrā 'ha:

**ādheya-çakti-siddhāu nija-çakti-yogaḥ, samāna-nyāyāt. 36.**

ādheya-çakter vyāptitva-siddhāu nija-çakty-udbhavo 'pi vyāptitvena siddha eva; samāna-nyāyād, yukti-sāmyād ity arthaḥ. ananugamas tu nānā-rtha-çabda-van na doṣāya. — evaṃ sva-mate 'pi nānāvīdha-sahacārā  
10 eva vyāptayo bodhyāḥ. na cāi «'vam apy anumiti-hetutve vyāptinām ananugamaḥ syād» iti vācyam; tṛṇā-<sup>4</sup>raṇi-many-ādi-vat kārya-gata-vāijātyā-<sup>5</sup>dy-upapatter iti.

«pañcā-<sup>6</sup>vayava-yogād guṇā-<sup>7</sup>di-siddhir» iti yad uktam, tad-upapāda-nāya vyāpti-nirvacanenā 'numāna-prāmāṇye bādhakam apāstam. idānīm  
15 pañcā-<sup>8</sup>vayava-rūpa-çabdasya jñāna-janakatvo-<sup>9</sup>papattaye çabda-çakty-ādi-nirvacanena tad-anupapatti-rūpaṃ çabda-prāmāṇye pareṣām bādhakam apāsyate:

**vācya-vācaka-bhāvaḥ sambandhaḥ çabda-rthayoḥ. 37.**

arthe vācyatā-<sup>10</sup>'khyā çaktiḥ, çabde vācakatā-<sup>11</sup>'khyā çaktir asti. sāi 'va  
20 tayoh sambandho, 'nuyogitā-vat. taj-jñānāc chabdenā 'rtho-<sup>12</sup>'pasthitir ity arthaḥ.

çakti-grāhakāṇy āha:

**tribhiḥ sambandha-siddhiḥ. 38.**

āpto-<sup>13</sup>'padeṣo vṛddha-vyavahāraḥ prasiddha-<sup>14</sup>pāda-sāmānādhikaranyam  
25 ity etāis tribhir ukta-sambandho grhyata ity arthaḥ.

**na kārye, niyama, ubhayathā darçanāt. 39.**

sa ca çakti-grahaḥ kārya eva bhavatī 'ti niyamo nā 'sti; loke kārya-<sup>15</sup>vad akārye 'pi vṛddha-vyavahārā-<sup>16</sup>'di-darçanād ity arthaḥ. yathā hi «gām ānaye» 'ty-ādi-kārya-para-vākyaḥ vṛddhasya gavā-<sup>17</sup>'nayanā-<sup>18</sup>'di-vyavahāro  
30 drçyata, evam eva «putras te jāta» ity-ādi-siddha-para-vākyaḥ api pulakā-<sup>19</sup>'di-vyavahāro drçyata iti. siddhā-<sup>20</sup>'rtha-çabda-prāmāṇya-siddhāu ca viveke vedānta-prāmāṇyaṃ siddham ity āçayaḥ.

«nanu bhavatu loke siddhe çakti-grahaḥ; artha-pratyayā-<sup>21</sup>'di-darçanāt. vede tu katham bhaviṣyati; akārya-bodhana-vāiyarthyaḥ?» iti. tatrā 'ha:  
35 loke vyutpannasya vedā-<sup>22</sup>'rtha-pratītiḥ. 40.

loke çabda-çakti-vyutpannasya puruṣasya tad-anusāreṇāi 'va vedā-<sup>23</sup>'rtha-

pratītiḥ; na hi loke caktir bhinnā, vede ca bhinnā; <ya eva lāukikās, ta eva vāidikā> iti nyāyāt. ato loke siddhā-rtha-paratva-siddhāu vede 'pi tat sidhyati 'ty arthaḥ. siddha-viveka-pratipādanasya cā 'vidyā-nivṛtti-dvārā mokṣaḥ phalam; yathā loke <putras te jāta> ity-ādi-pratipādanasya haṛṣā-dih phalam iti na tad-vāiyartham.

5

atra cañkate:

na tribhir, apāuruṣeyatvād vedasya, tad-arthasyā 'tindriyatvāt. 41.

<nanu tribhir āpto-'padeṣā-'dibhir veda-ṣabde na cakti-grahaḥ sambhāvati; vedasyā 'pāuruṣeyatvena tad-artheṣv āpto-'padeṣā-'bhāvāt; tathā 10 vedā-rthasyā 'tindriyatayā tatra vṛddha-vyavahārasya prasiddha-pada-sāmānādhikaranyasya ca grahītum aṣakyatvād ity arthaḥ.

tatrā 'tindriyā-rthatvam ādāu nirākaroti:

na, yajñā-'deḥ svarūpato dharmatvaṃ, vāiṣṭyāt. 42.

yad uktam, tan na, yato devato-'ddeṣyaka-dravya-tyāgā-'di-rūpasya 15 yajñā-dānā-'deḥ svarūpato eva dharmatvaṃ, veda-vihitatvaṃ, vāiṣṭyāt, prakṛṣṭa-phalakatvāt. yajñā-'dikam ce 'cchā-'di-rūpatvān nā 'tindriyam, na tu yajñā-'di-viṣayakā-'pūrvasya dharmatvaṃ, yena veda-vihitasā 'tindriyatā syād ity arthaḥ. <nanu tathā 'pi devatā-'dy-atindriyā-rtha-ghatitatvam asti> 'ti cen, na; atindriyeṣv api padārthatā-'vacchedakena 20 sāmānya-rūpeṇa pratīter vakṣyamānatvād iti.

yac co 'ktam <apāuruṣeyatvenā 'pto-'padeṣā-'bhāva> iti, tad api nirākaroti:

nija-caktir vyutpattya vyavacchidyate. 43.

apāuruṣeyatve 'pi vedānām svābhāvikī yā 'rtheṣu caktir asti, sāi 'vā 25 'ptāir vṛddha-paramparābhir vyutpattya <'sya ṣabdasyā 'yam artha> ity evam-rūpayā vyavacchidyate, ṣiṣyebhyo 'rthā-'ntarād vyāvartyo 'padiṣyate; na tv ādhunika-ṣabda-vat svayam sañketyate, yena pāuruṣeyatvā-'pekṣā syād ity arthaḥ.

<nanu tathā 'py atindriya-devatā-phalā-'diṣu katham cakti-graho 30 vāidika-padānām syāt?> tatrā 'ha:

yogyā-'yogyeṣu pratīti-janakatvāt tat-siddhiḥ. 44.

pratyakṣā-'pratyakṣeṣu padārtheṣu sāmānya-dharma-puraskāreṇa tat-siddhiḥ cakti-graho bhavati; sādharmaṇyena padānām pratīti-janakatvasyā 'nubhava-siddhatvāt. viṣeṣas tu: atindriyo 'pūrva eva vākya-'rtho, na ca 35 tasya grahaṇam prāg apekṣyata ity arthaḥ.

ṣabda-prāmāṇya-prasaṅgenāi 'va ṣabda-gataṃ viṣeṣaṃ avadhārayati:  
**na nityatvaṃ vedānāṃ, kāryatva-ṣruteḥ. 45.**

"sa tapo 'tapyata; tasmāt tapas tepānāt trayo vedā ajāyante" 'ty-  
 ādi-ṣruter vedānāṃ na nityatvaṃ ity arthaḥ. veda-nityatā-vākyaṇi ca  
 5 sajātīyā-'nupūrvī-pravāhā-'nuccheda-parāṇi.

« tarhi kim pāuruṣeyā vedāḥ? » ne 'ty āha:

**na pāuruṣeyatvaṃ, tat-kartuḥ puruṣasyā 'bhāvāt. 46.**

īṣvara-pratiṣedhād iti ṣeṣaḥ. sugamam.

« aparaḥ kartā bhavatu » ity ākāṅkṣāyām āha:

**10 muktā-'muktayor ayogyatvāt. 47.**

jīvan-mukta-dhurīṇo Viṣṇur viṣuddha-sattvatayā niratiṣaya-sarva-jñā-  
 'pi vīta-rāgatvāt sahasra-ṣākha-veda-nirmāṇā-'yogyāḥ. amuktas tv asarva-  
 jñātvād evā 'yogyā ity arthaḥ. na cā « 'sāṃkhya-prāṇi-pālanā-'di-vyāpāra-  
 vad evā 'sāṃkhya-veda-nirmāṇam apy upapadyatām » iti vācyaṃ; svayaṃ  
 15 sphurad-vedebhyo 'rtham pratītyāi 'va pālanā-'diṣu pravṛtteḥ.

« nanv evaṃ apāuruṣeyatvān nityatvaṃ evā 'gatam? » tatrā 'ha:

**nā 'pāuruṣeyatvān nityatvaṃ aṅkurā-'di-vat. 48.**

spaṣṭam.

« nanv aṅkurā-'diṣv api kāryatvena ghaṭā-'di-vat pāuruṣeyatvaṃ anu-  
 20 meyam? » tatrā 'ha:

**teṣāṃ api tad-yoge dṛṣṭa-bādhā-'di-prasaktiḥ. 49.**

« yat pāuruṣeyaṃ, tac charīra-janyam » iti vyāptir loke dṛṣṭā. tasyā  
 bādhā-'dir evaṃ sati syād ity arthaḥ.

« nanv ādi-puruṣo-'ccaritatvād vedā api pāuruṣeyā eve? » 'ty ata āha:

**25 yasminn adṛṣṭe 'pi kṛta-buddhir upajāyate, tat pāuruṣeyam. 50.**

dṛṣṭa ivā 'dṛṣṭe 'pi yasmin vastuni kṛta-buddhir buddhi-pūrvakatva-  
 buddhir jāyate, tad eva pāuruṣeyam iti vyavahriyata ity arthaḥ. etad  
 uktam bhavati: na puruṣo-'ccaritatā-mātreṇa pāuruṣeyatvaṃ, ṣvāsa-pra-  
 ṣvāsayoḥ suṣupti-kālīnayoḥ pāuruṣeyatva-vyavahārā-'bhāvāt, kim tu bud-  
 30 dhi-pūrvakatvena. vedāḥ tu niḥṣvāsa-vad evā 'dṛṣṭa-vaṣād a-buddhi-pū-  
 vakā eva Svayambhuvāḥ sakāṣāt svayam bhavanti. ato na te pāuruṣeyāḥ.  
 tathā ca ṣrutis "tasyāi 'tasya mahato bhūtasya niḥṣvasitam etad yad  
 Rgveda" ity-ādir iti.

« nanv evaṃ yathārtha-vākya-'rtha-jñānā-'pūrvakatvāc chuka-vākya-  
 35 sye 'va vedānāṃ api prāmāṇyaṃ na syāt? » tatrā 'ha:

nija-çakty-abhivyakteḥ svataḥ prāmāṇyam. 51.

vedānām nijā svābhāvīkī yā yathārtha-jñāna-janana-çaktiā, tasyā mantrā-yurvedā-dāv abhivyakter upalambhād akhila-vedānām eva svata eva prāmāṇyaṁ sidhyati, na vaktr-yathārtha-jñāna-mūlakatvā-dīne 'ty arthaḥ. tathā ca Nyāya-sūtram: "mantrā-yurveda-prāmāṇya-vac ca tat- 5 prāmāṇyam" iti.

"guṇā-dīnām ca nā 'tyanta-bādha" iti pratijñāyām nyāyena (sukhā-di-siddher) ity eko hetur upanyastaḥ prapañcitaḥ ca. sāmpratam tasyām eva hetv-antaram āha:

nā 'sataḥ khyānam nṛ-çṛṅga-vat. 52.

10

āstām tāvat pañcā-vayavena sukhā-di-siddhiḥ; jñāna-mātrād api tat-siddhiḥ. atyantā-sattve sukhā-dīnām jñānam eva no 'papadyate; nara-çṛṅgā-dīnām abhānād ity arthaḥ. tathā ca Brahma-sūtram: "nā 'bhāva upalabdher" iti. çuktirajata-svapna-manorathā-dāu ca manaḥ-pariṇāma-rūpa eva 'rthaḥ pratiyate, nā 'tyantā-sann iti vakṣyati. 15

« nanv evam guṇā-dir atyantam sann eva bhavatu, tathā ca "nā 'tyanta-bādha" ity atyanta-pada-vāiyarthyam » iti. tatrā 'ha:

na sato, bādha-darçanāt. 53.

atyanta-sato 'pi guṇā-der bhānam na yuktaṁ: vināçā-di-kāle bādha-darçanāt; cāitanye bhāsamānasya jagataḥ cāitanya eva bādha-darçanāc ca; 20 "athā 'ta ādeḥ: ne 'ti ne 'ti," "ne 'ha nānā 'sti kimcana," "yatra devā na devā, mātā na mātē" 'ty-ādi-çrutibhir nyāyāiç ce 'ty arthaḥ.

« nanv evam api sad-asadbhyām bhinnam eva jagad bhavatu; tathā 'py atyanta-bādha-pratiṣedhā-nupapattir » iti. tatrā 'ha:

nā 'nirvacanīyasya, tad-abhāvāt. 54.

25

sattvenā 'sattvena cā 'nirvacanīyasyā 'pi bhānam na ghaṭate; tad-abhāvāt, sad-asad-bhinna-vastv-aprasiddher ity arthaḥ. dṛṣṭā-nusāreṇai 'va kalpanāyā āucityād iti bhāvaḥ. yā tu

"nā 'sad-rūpā na sad-rūpā mīyā, nāi 'vo 'bhayā-tmikā,

sad-asadbhyām anirvācyā mithyā-bhūtā sanātāni "

30

'ti smṛtis, tasyā ayam arthaḥ: mīyā prakṛtiḥ sakāryā sūtra-traya-nirasta-prakāra-traya-rūpā na bhavati; kim tu sad-asadbhyām anirvācyā, 'nir-dhāryā, (sad eve) 'ty (asad eve) 'ti vā nirdhārya vaktum açakyā; yato mithyā-bhūtā prati-kṣaṇam anyathātvam gacchati. atha ca sanātāni, eva-rūpato nityā, sad-asad-rūpe 'ti yāvad iti. evam eva pradhānasya sakārya- 35 aya niḥsattā-sattvaṁ Yoga-bhāṣye proktaṁ iti.

« nanv evaṁ kim anyathā-khyātir eve 'ṣṭā? » ne 'ty āha :

**nā 'nyathā-khyātiḥ, sva-vaco-vyāghātāt. 55.**

« anyad vastv anyā-rūpeṇa bhāsate, na punar asato bhānam » ity api na yuktam ; sva-vaco-vyāghātāt, ( asan na bhāsate samnikarṣā-dy-abhāvād, 5 ity sva-siddhānta-vyāghātāt ; asataḥ sambandhasya bhānā-bhyupagamād ity arthaḥ. yadi ca 'sambandho 'py anyatra sann eva bhāsata ) ity ucyate, tathā 'pi viṣeṣya-viṣeṣaṇā-nuyogika-pratīyogikatvayor grahe 'sat-khyātiḥ ; tad-agrahe ca cūkti-rajatatva-samavāyānām viṣṇukhalānām eva bhānā-pattyā 'smad-abhiprete vivekā-graha eva paryavasānam ity anyathā- 10 khyāti-vaco-vyāghāta eva ; viṣṭa-bhramasyāi 'vā 'nyathā-khyāti-ṣabdā-rthatvād iti. api ca jñānasyā 'rtha-vyabhicāritve ( jñānenā 'rtha-siddhir ) ity sva-vaco vyāhanyeta. tad uktam :

“ jñānasya vyabhicāritve viṣvāsaḥ kim-nibandhana? ” iti.

etad-upapatty-arthaṁ kalpanā-sahasre tu gāuraveṇa lāghavād asan- 15 sargā-graha evo 'bhaya-siddho vyavahāra-hetutayā kalpayitum yukta iti. kim ca jñānatvā-viṣeṣeṇa jñānayor bādhya-bādhaka-bhāve niyāmakā-dy-abhāvaḥ ce 'ti dik.

“ nā 'tyanta-bādha ” iti pūrvo-ktam vivṛṇvānaḥ sva-siddhāntam upa-samharati :

**20 sad-asat-khyātir bādhā-'bādhāt. 56.**

sad-asat-khyātir eva sarveṣāṁ guṇā-dīnām kutaḥ? bādhā-'bādhāt. tatra svarūpeṇā 'bādhaḥ sarva-vastūnām, nityatvāt ; samśargatas tu bādhaḥ sarva-vastūnām cāitanye 'sti, yathā cūkty-ādāu buddhi-stha-rajatā-'deḥ, sphaṭikā-'diṣu vā lāuhityā-'des, tadvat. tathā 'vasthābhir api bādho 'khila- 25 parīṇāminām kālā-'diṣv ity arthaḥ. bādhaḥ ca pratipanna-dharminī niṣe-dha-buddhi-viṣayatvam ; asattvam tv abhāvaḥ, so 'py adhikaraṇa-svarūpa iti.

na ca « sad-asattvayor virodha » iti vācyam ; prakāra-bhedenā 'virodhāt. yathā hi lāuhityam bimba-rūpeṇa sat sphaṭika-gata-pratibimba-rūpeṇa cā 30 'sad iti dṛṣṭam, yathā vā rajatam vaṇig-vīthī-stha-rūpeṇa sac chukty-adhyasta-rūpeṇa cā 'sat, tathāi 'va sarvaṁ jagat svarūpataḥ sac cāitanyā-'dāv adhyasta-rūpeṇa cā 'sad iti. tad uktam :

“ arthe hy avidyamāne 'pi samśrtir na nivartate  
dhyāyato viṣayān asya, svapne 'narthā-gamo yathe ” 'ti.

35 evam evā 'vasthā-bhedenā 'pi sad-asattvam aviruddham. yathā hi vṛkṣā-'dih prarūdhā-'dy-avasthābhiḥ sann apy aṅkurā-'dy-avasthābhir asan bhavati, tathāi 'va prakṛty-ādikam sad-asad-ātmakam iti. tad uktam :



“nityadā hy aṅga bhūtāni bhavanti na bhavanti ca  
kālenā 'lakṣya-vegena sūkṣmatvāt tan na dṛṣyata” iti.

etat sūtro-'ktaṃ ca prapañcasya sad-asattvaṃ smaryate :

“avyaktaṃ kāraṇaṃ yat, tan nityaṃ sad-asad-ātmakam,  
pradhānam prakṛtiḥ ce 'ti yad ūhus tattva-cintakā” iti.

5

etac cā 'smābhir Brahma-mīmāṃsā-bhāṣye Yogavārttike ca prapañ-  
citam iti dik.

ayaṃ vicāraḥ paryāptaḥ; idānīm ṣabda-vicāraḥ prasaṅgā-'gata āgan-  
tukatayā 'nte praśūyate :

**pratīty-apratītibhyāṃ na sphoṭā-'tmakaḥ ṣabdaḥ. 57.**

10

pratyeka-varṇebhyo 'tiriktaṃ <kalaṣa> ity-ādi-rūpaṃ akhaṇḍam eka-  
padaṃ sphoṭa iti yogāir abhyupagamyate, kambu-grīvā-'dy-avayavebhyo  
'tirikto ghaṭā-'dy-avayavi 'va; <eko ghaṭa> iti-vad <ekam padam> ity anu-  
bhavāt; varṇānāṃ ācū-vinācīṭayā melanā-'rtha-pratyāyakatvā-'sambhavāo  
ca. sa ca ṣabda-viṣeṣaḥ padā-'khyo 'rtha-sphuṭi-karaṇāt sphoṭa ity ucyate. 15  
sa ṣabdo 'prāmāṇikaḥ. kutaḥ? pratīty-apratītibhyāṃ; sa ṣabdaḥ kim  
pratiyate na vā? ādye yena varṇa-samudāyena 'nupūrvī-viṣeṣa-viṣiṣṭena  
so 'bhivyajyate, tasyāi 'vā 'rtha-pratyāyakatvam astu; kim antar-gaḍunā  
tena? antye tv ajñāta-sphoṭasya nā 'sty artha-pratyāyana-çaktir iti vyar-  
thā sphoṭa-kalpane 'ty arthaḥ. — yathā-katham-cid ekatā-pratyayasyā 'rtha- 20  
sādhakatve ca vanā-'der api pratyeka-vṛkṣā-'dibhyo 'tirekā-'patteḥ; <ekam  
vanam> ity-ādy-anubhava-sāmyād iti.

pūrvam vedānāṃ nityatvam pratiṣiddham; idānīm varṇa-nityatvam  
api pratiṣedhati:

**na ṣabda-nityatvam, kāryatā-pratīteḥ. 58.**

25

<sa evā 'yaṃ ga-kāra> ity-ādi-pratyabhijñā-balād varṇa-nityatvam  
na yuktam; <utpanno ga-kāra> ity-ādi-pratyayenā 'nityatva-siddher ity  
arthaḥ. pratyabhijñā ca taj-jātiyatā-viṣayinī; anyathā ghaṭā-'der api  
pratyabhijñayā nityatā-'patter iti.

ṣaṅkate :

30

**pūrva-siddha-sattvasyā 'bhivyaktir, dīpene 'va ghaṭasya. 59.**

<nanu pūrva-siddha-sattākasyāi 'va ṣabdasya dhvany-ādibhir yā 'bhi-  
vyaktis, tan-mātram utpatti-pratīter viṣayaḥ> abhivyaktāu dṛṣṭānto  
<dīpene 'va ghaṭasye> 'ti.

pariharati :

35

**sat-kārya-siddhāntaḥ cet, siddha-sādhanaṃ. 60.**

abhivyaktir yady atigatā-'vasthā-tyāgena vartamānā-'vasthā-lābha ity ucyate, tadā sat-kārya-siddhāntaḥ. tādṛṣa-nityatvam ca sarva-kāryāṇām eve 'ti siddha-sādhanam ity arthaḥ.

- yadi ca vartamānatayā sata eva jñāna-mātra-rūpiṇy abhivyaktir ucyate,  
5 tadā ghaṭā-'dinām api nityatā-'pattiḥ; ṣaḍdeśv iva ghaṭā-'diśv api kāraṇa-vyāpāreṇa jñānasyāi 'vo 'tpatti-pratīti-viśayatvau-'cityād iti bhāvaḥ.

ātmā-'dvāite pūrvā-'nuktaṃ api bādhakam upanyasanīyam ity etad-artham ātmā-'dvāita-nirāsaḥ punar ārabhyate:

**nā 'dvāitam ātmano, liṅgāt tad-bheda-pratīteḥ. 61.**

- 10 yady apy ātmanām anyo-'nyam bheda-vākya-vad abheda-vākyaṇy api santi, tathā 'pi nā 'dvāitam, nā 'tyantam abhedaḥ; ajā-'di-vākya-sthāiḥ prakṛti-tyāgā-'tyāgā-'di-liṅgair bhedasyāi 'va siddher ity arthaḥ. na hv atyantā-'bhede tāni liṅgāny upapadyante; āupādhika-bhedena tādṛṣa-vākya-'papatter asaṃbhavaśyo 'ktatvāt. abheda-vākyaṇi tu sāmyā-'di-ṣṛuṭy-eka-  
16 vākyaṭayā 'vāidharmyā-'di-lakṣaṇā-'bheda-paratayo 'papadyante: abhimānā-'di-nivṛṭty-anyathā-'nupapattyā 'pi tat-paratvā-'vadhāraṇāc ce 'ti.

ātmanām abhede liṅgam bādhakam uktam. "ātmāi 've 'dam sarvam," "brahmāi 've 'dam sarvam" iti ṣṛuṭyā 'tmano 'nātmabhir advāite tu pratyakṣam api bādhakam asti 'ty āha:

- 20 **nānā-'tmanā 'pi, pratyakṣa-bādhāt. 62.**

anātmānā 'pi bhogya-prapañcenā 'tmano nā 'dvāitam; pratyakṣeṇā 'pi bādhāt. ātmanaḥ sarva-bhogyā-'bhede ghaṭa-paṭayor apy abhedaḥ syāt; ghaṭā-'deḥ paṭā-'dy-abhinnā-'tmā-'bhedaḥ. sa ca bheda-grāhaka-pratyakṣa-bādhita ity arthaḥ.

- 25 ṣiṣya-buddhi-vaiṣṇādyāya prāptam apy artham viṇadayati:

**no 'bhābhyām, tenāi 'va. 63.**

ubhābhyām samuccitābhyām apy ātmā-'nātmabhyām nā 'tyantā-'bhedaḥ; tenāi 'va hetu-dvayene 'ty arthaḥ.

- «nanv evam "ātmāi 've 'dam" ity-ādi-ṣṛutīnām kā gatiḥ?» iti.  
30 tatrā 'ha:

**anya-paratvam avivekānām tatra. 64.**

- avivekānām aviveki-puruṣān prati tatrā 'dvāite 'nya-paratvam upāsanā-'rthakā-'nuvāda ity arthaḥ. loke hi ṣarīra-ṣarīriṇor bhogya-bhoktroḥ cā 'vivekenā 'bhedo vyavahriyate 'ham gāuro, «mamā 'tmā Bhadrāsena»  
35 ity-ādiḥ. atas tam eva vyavahāram anūdyā tān eva prati tatho 'pāsanām ṣṛutir vidadhāti sattva-ṣuddhy-ādy-artham iti. ata eva paramā-'rthadaṣāyām upāśyānām ātmatvam pratiṣedhati ṣṛutiḥ:

“yan manasā na manute, yenā 'hur mano matam,  
tad eva brahma tvam viddhi, ne 'dam, yad idam upāsata”  
ity-ādine 'ti.

advaita-vādinām jagad-upādāna-kāraṇam api na sambhavatī 'ty āha :  
nā 'tmā nā 'vidyā no 'bhayaṁ jagad-upādāna-kāraṇam, niḥ- 6  
saṅgatvāt. 65.

kevala ātmā ātmā-çritā vā 'vidyā samuccitam vā kapāla-dvaya-vad  
ubhayaṁ na jagad-upādānaṁ sambhavati; ātmano 'saṅgatvāt. saṅgā-  
'khyo hi yaḥ saṁyoga-viçeṣas, tenāi 'va dravyāṇām vikāro bhavati. ato  
'saṅgatvāt kevalasyā 'tmano 'dviṭiyasya no 'pādānatvaṁ nā 'vidyā-dvārā 10  
'pi sambhavati; asaṅgatvenā 'vidyā-yogasya prāg eva nirastatvāt; avidyāyā  
adravyatvena dravyo-'pādānatvā-yogāc ca; dravyatve tayāi 'va dvāita-  
prasaṅgāc ca. kiṁ cā 'vidyāyā upādānatvaṁ kvā 'py adṛṣtam; çukti-  
rajatā-'di-sthale hy avidyā nimittam iṣyate, mana evo 'pādānam; tad-  
dhetoḥ saṁskārasya mano-dharmatvād iti. pratyeko-'pādānatva-vad evo 15  
'bhayo-'pādānatvam apy asaṅgatvād evā 'sambhavī 'ty arthaḥ. Brahma-  
mīmāṁsāyāṁ tv avidyā 'dravya-rūpā puruṣā-çritā gagane vāyu-vad iṣyate,  
tādṛçā-'vidyā-dvārā ca brahmaṇo 'dhiṣṭhāna-kāraṇatvam eva. tac cā  
'smābhir apy anumanyate; asmad-ukta-prakṛter eva tāir avidyātvena  
paribhāṣaṇāt; ātmā-rthatayā prapañcasyā 'tmany evā 'dhiṣṭhāne prakṛty- 20  
upādānatva-svikāra-sāmyāc ca. viçeṣas tv ayam eva, yat tāiḥ saṁkalpa-  
pūrvikā prakṛter api pravṛttir iṣyate, 'smābhis tu ne 'ti. tāiç co 'ktam  
avibhāgenā 'dvāitam asmākam apī ṣṭam eva. “sad eva, sāumye, 'dam  
agra āsīd, ekam evā 'dviṭiyam” ity-ādi-çrutyā 'pi cā 'vibhāga-rūpam evā  
'dvāitam pratipādyate; “na tu tad dviṭiyam asti, tato 'nyad vibhaktam, 25  
yat paçyed” iti çruty-antarāt. tathā co 'ktam :

“āsij jñānam atho artha ekam evā 'vikalpitam ;  
taylor ekataro hy arthaḥ prakṛtiç co 'bhayā-'tmikā,  
jñānam tv anyatamo bhāvaḥ, puruṣaḥ so 'bhidhiyata” iti.

avikalpitam avibhaktam. tasmād Vedāntānām akhaṇḍā-'tmā-'dvāitam nā 30  
'rthaḥ. tathā 'py ādhunikā vedāntino 'tratya-pūrvapakṣa-jātam eva  
Brahma-mīmāṁsā-siddhāntatayā kalpayanti. tat tu Brahma-sūtrā-'nuk-  
tatvena praty-uta tad-virodhena cā 'smābhis tatrāi 'va nirākṛtam iti. atra  
ca Brahma-mīmāṁsā-siddhānto na dūṣyate, 'pi tu Vedānteṣv āpatataḥ  
sambhāvito 'rtha eva nirākriyata iti smartavyam. evam uttara-sūtreṣv 35  
api.

prakāça-svarūpa ātme 'ti svayaṁ siddhāntitam. tatra “vijñānam  
ānandam brahme” 'ti çruter « ānando 'py ātmanaḥ svarūpam » iti pūrva-  
pakṣaṁ nirākaroti :

**nāi 'kasyā 'nanda-cid-rūpatve, dvayor bhedāt. 66.**

eka-dharminā ānanda-cāitanyo-'bhaya-rūpatvaṃ na bhavati; duḥkha-jñāna-kāle sukhā-'nanubhavana sukha-jñānāyor bhedād ity arthaḥ. na ca «jñāna-viṣeṣaḥ sukham» iti vaktum ṣakyate; ātma-svarūpa-jñānasyā  
5 'khaṇḍatvāt. ata eva cāitanyā-'nubhava-kāle sukhasyā 'varaṇam api vaktum na ṣakyate; akhaṇḍatvenā 'nandā-'varane <duḥkham jānāmi> 'ty anubhavā-'nupapatteḥ. na hy ātmano 'ñca-bhedo 'sti, yenā 'nandā-'ñcā-'varane 'pi cāitanyā-'ñco bhāyād iti. na ca «ṣruti-balenāi 'te 'sat-tarkā» iti vācyam; “nā 'nandaṃ na nirānandam” ity-ādi-ṣrutya

10 “aduḥkham asukham brahma bhūta-bhavya-bhavā-'tmakam”

ity-ādi-smṛtyā cā 'nandā-'bhāvasyā 'pi pratipāditatvena tarkasyāi 'vā 'trā 'darta-vyativāt; niṣedha-ṣruter eva balavattvasya ṣrutyaī 'vo 'ktatvāc ca; anyathā satya-saṃkalpatvā-'di-ṣrutibhir ātmana icchā-'di-dharmāṇām api prasaṅgād iti.

16 «nanv evam ānanda-rūpatā-ṣruteḥ kā gatiḥ?» tatrā 'ha:

**duḥkha-nivṛtter gāuṇaḥ. 67.**

duḥkha-nivṛttyā 'tmani cṛāuta ānanda-ṣabdo gāuṇa ity arthaḥ. guṇaḥ cā 'tra parama-priyatvaṃ; “tat preyaḥ putrād” ity-ādi-ṣruti-yukty-anubhavāir ātmanaḥ parama-priyatva-siddher ita bhāvaḥ. tad uktam:  
20 “sukham duḥkha-sukhā-'tyaya” iti. “na nirānandam” iti ṣrutis tv āupādhikā-'nanda-parā, satya-saṃkalpatvā-'di-ṣruti-vad iti. yat tu nir-upādhī-priyatvenā 'tmanaḥ sukha-rūpatvā-'numānam kaṣoid āha, tan na; duḥkhā-'bhāva-rūpatayā 'pi premo-'papatteḥ; sukhatvā-'di-vad ātmatvasyā 'pi prema-prayojakatvāc ca; anyathā para-sukhe 'pi premā-'patter iti.

26 gāuṇa-prayoge bijam āha:

**vimukti-praṇāśa mandānām. 68.**

mandān ajñān prati duḥkha-nivṛtti-rūpām ātma-svarūpa-muktim sukhatvena ṣrutih stāuti parocanā-'rtham ity arthaḥ.

30 antaḥkaraṇo-'tpatteḥ pūrvo-'ktāyā āñjasyeno 'papattaye mano-vāibhava- pūrvapakṣam apākaroti:

**na vyāpakatvam manasaḥ, karaṇatvād indriyatvād vā. 69.**

manaso 'ntaḥkaraṇa-sāmānyasya na vibhutvaṃ, karaṇatvād, vāsy-ādi-vat. vā-ṣabdo vyavasthita-vikalpe: indriyatvād apy antaḥkaraṇa-viṣeṣasya tṛtīyasya na vibhutvaṃ ity arthaḥ. deha-vyāpi-jñānā-'dikam tu madhyama-  
35 parimāṇenāi 'vo 'padyata iti.

atrā 'prayojakatva-ṣaṅkāyām anukūla-tarkam āha:

**sakriyatvād, gati-çruteḥ. 70.**

ātmano lokā-'ntara-gamana-çraṇena tad-upādhi-bhūtasya 'ntaḥkara-  
nasya sakriyatve siddhe na vibhutvaṃ sambhavatī 'ty arthaḥ.

kāryatvo-'papattaye manaso niravayavatvam api nirākaroti :

**na nirbhāgatvaṃ, tad-yogād, ghaṭa-vat. 71.**

5

tac-chabdaḥ pūrva-sūtra-sthe-'ndriyam parāmṛcati. manaso na nirava-  
yavatvam, aneke-'ndriyeṣv ekadā yogāt, kiṃ tu ghaṭa-van madhyama-  
parimāṇam sāṃvayavam ity arthaḥ. kāraṇā-'vasthaṃ cā 'ntaḥkaraṇam apy  
eve 'ti bodhyam.

manah-kālā-'dīnām nityatvam pratiṣedhati :

10

**prakṛti-puruṣayor anyat sarvam anityam. 72.**

sugamam. — kāraṇā-'vasthaṃ cā 'ntaḥkaraṇā-'kāçā-'dikam prakṛtir evo  
'cyate, na tu buddhy-ādikam ; vyavasāyā-'dy-asādhāraṇa-dharmā-'bhāvāt.

« nanu

“māyām tu prakṛtiṃ vidyān, māyinaṃ tu mahe-'çvaram ;  
asyā 'vayava-bhūtāis tu vyāptam sarvam idaṃ jagad ”

15

ity-ādi-çrutibhiḥ pum-prakṛtyor api sāṃvayavatvād anityatvam » iti. tatrā  
'ha :

**na bhāga-lābho bhāgino, nirbhāgatva-çruteḥ. 73.**

bhāginaḥ puruṣasya pradhānasya cā 'vayavo na yujyate ; niravayava- 20  
tva-çruteḥ

“niṣkalam niṣkriyam çāntam niravadyam nirañjanam ”

ity-ādine 'ty arthaḥ. ukta-çrutiḥ cā 'kāçā-jalayor iva pitā-putra-cetanayor  
iva cā 'vibhāga-mātreṇā 'ñçā-'ñçī-bhāvam bodhayatī 'ti.

duḥkha-nivṛttir mokṣa ity uktam. tad-avadhāraṇāya tatra mokṣe 25  
pareṣām matāni nirākaroti :

**nā 'nandā-'bhivvyaktir muktir, nirdharmatvāt. 74.**

ātmany ānanda-rūpo 'bhivvyakti-rūpaç ca dharmo nā 'sti ; svarūpaṃ ca  
nityam eve 'ti na sādhana-sādhyaṃ. ato nā 'nandā-'bhivvyaktir mokṣa ity  
arthaḥ. ānandā-'bhivvyaktiç ca Brahma-loka-'dāu gāuṇī muktir eve 'ti 30  
bhāvaḥ ; anyathā “vidvān harṣa-çokāu jahātī ” 'ti çruti-virodhāt. kiṃ cā  
'bhivvyakter ātma-dharmatve 'pi sā kiṃ nityā 'nityā vā ? ādye siddhatvenā  
'puruṣārthatvam ; antye janya-bhāvasya vināçitayā mokṣasya nāçā-'pattiḥ.  
tasmād « ānandā-'bhivvyaktir mukhya-mokṣa » iti navīna-vedāntinām apa-  
siddhānta eve 'ti dik.

35

na viṣeṣa-guṇo-'cchittis, tadvat. 75.

aṣeṣa-viṣeṣa-guṇo-'chedo 'pi na muktih; tadvat, nirdharmatvād eve 'ty arthaḥ. « nanu tarhi duḥkha-nivṛttir eva katham mokṣa uktaḥ; duḥkhā-'bhāvasyā 'pi dharmatvād? » iti cen, na; asmābhir bhogyatā-sambandhenāi 'va duḥkhā-'bhāvasya puruṣārthatā-vacanād iti.

na viṣeṣa-gatir niṣkriyasya. 76.

Brahma-loka-gatir api na mokṣaḥ; ātmano niṣkriyatvena gaty-abhāvāt. liṅga-ṣarīrā-'bhyupagame ca na mokṣo ghaṭata ity arthaḥ.

nā 'kāro-'parāgo-'cchittih, kṣaṇikatvā-'di-doṣāt. 77.

« kṣaṇika-jñānam evā 'tmā, tasya viṣayā-'kāratā bandhas, tad-vāsanā-'khyo-'parāgasya nāḥ mokṣa » iti yan nāstika-mataṃ, tad api na; kṣaṇikatvā-'di-doṣeṇa mokṣasyā 'puruṣārthatvād ity arthaḥ.

nāstikasyāi 'va mukty-antaram dūṣayati:

na sarvo-'cchittir apuruṣārthatvā-'di-doṣāt. 78.

jñāna-rūpasyā 'tmanaḥ sāmagryenāi 'vo 'cchittir api na mokṣaḥ; ātma-nāḥasya loke puruṣārthatvā-'darṣanā-'dibhya ity arthaḥ.

evam cūnyam api. 79.

jñāna-jñeyā-'tmakā-'khila-prapañca-nāḥo 'py evam ātma-nāḥenā 'puruṣārthatvān na mokṣa ity arthaḥ.

20 saṃyogāḥ ca viyogā-'ntā ity na deḥā-'di-lābho 'pi. 80.

prakṛṣṭa-deḥa-dhanā-'ṅganā-'di-svāmyam api na mokṣo, yataḥ

“saṃyogāḥ ca viyogā-'ntā, maraṇā-'ntaṃ ca jīvanam”

ityaḥ grūyata ity arthaḥ. tathā ca vinācītvāt svāmyam na muktir iti.

na bhāgi-yogo bhāgasya. 81.

25 bhāgasyā 'nāḥasya jīvasya bhāginy anāḥini paramā-'tmani layo na mokṣaḥ; « saṃyogā hi viyogā-'ntā » ity-ukta-hetoḥ; iṣvarā-'nabhyupagamāc ca; tathā sva-layasyā 'puruṣārthatvāc ce 'ty arthaḥ.

nā 'nimā-'di-yogo 'py, avaṣyambhāvitvāt tad-ucchitter, itara-yoga-vat. 82.

30 animā-'dy-aiṣvarya-sambandho 'pi na muktih; aiṣvarya-'ntara-sambandha-vad eva tasyā 'py uccheda-niyamād ity arthaḥ.  
« itara-viyoga-vad » iti pāṭhe tū 'cchittāv ayam drṣṭāntaḥ.

ne 'ndrā-'di-pada-yogo 'pi, tadvat. 83.

Indrā-'dy-āiṣvarya-lābho 'pi na muktiḥ; itarāi-'ṣvarya-vat kṣayaṣṇutvād ity arthaḥ.

indriyāṇām āhamkārikatvaṃ yad uktam, tatra para-vipratipattim nirākaroti: 6

na bhūta-prakṛitvam indriyāṇām, āhamkārikatva-ṣruteḥ. 84.

sugamā yojanā. — pūrvam sva-siddhānto 'vadhṛtaḥ; asmiṃś cā 'dhyāye para-pakṣo nirākriyata ity apāunaruktyam.

ṣakty-ādikam api tattvam asti 'ty āçayena pareṣām padārtha-pratiniyamam tan-mātra-jñānām muktim ca nirākaroti: 10

na ṣaṭ-padārtha-niyamas tad-bodhān muktiḥ ca. 85.

« dravya-guṇa-karma-sāmānya-viṣeṣa-samavāyā eva padārthā » iti yad vāiṣeṣikāṇām niyamo, yaḥ ca « taj-jñānām mokṣa » ity abhyupagamaḥ, so 'prāmāṇikaḥ; ṣakty-ādy-atirekāt; pṛthivy-ādi-nava-dravyebhyaḥ prakṛter atirekāc ca; tathā prakṛti-vivekād eva mokṣaśyo 'ktatvād ity arthaḥ. 16  
gandhā-'di-mattvenāi 'va hi pṛthivy-ādi-vyavahāro, gandhā-'diḥ ca sāmāya-  
'vasthāyām nā 'sti. ataḥ pṛthivtvā-'di-jātir api ghaṭatvā-'di-vat kārya-mātra-vṛttir iti. tad uktam:

“nā 'ho, na rātrir, na nabho, na bhūmir,  
nā 'sīt tamo jyotir abbhūn, na cā 'nyat  
ṣadbā-'di buddhy-ādy-upalabhyam; ekam  
prādhānikam brahma pumāns tadā 'sīd ” iti. 20

ṣoḍaṣā-'diṣv apy evam. 86.

nyāya-pāçupatā-'di-mateṣu ṣoḍaṣā-'diṣv api na niyamo, na vā tanmātra-jñānām muktiḥ; ukta-rūpeṇa padārthā-'dhikyād ity arthaḥ. asman-mate 25  
tu nityam padārtha-dvayam eva, - nityā-'nitya-sādhāraṇās tu padārthāḥ  
pañca-viṃṣatir eve 'ti niyamaḥ. pañca-viṃṣati-dravyeṣv eva guṇa-karma-sāmānya-ṣakty-ādinām antarbhāva iti.

pañca-bhūtānām pūrvō-'kta-kāryatvo-'papatty-arthaṃ vāiṣeṣikā-'dy-abhyupagatam pāṛthivā-'dy-aṇu-nityatvam apākaroti: 30

nā 'ṇu-nityatā, tat-kāryatva-ṣruteḥ. 87.

pṛthivy-ādy-aṇūnām nityatā nā 'sti; teṣām aṇūnām api kāryatva-ṣruter ity arthaḥ. yady apy asmābhiḥ sā ṣrutir na dṛçyate, kāla-luptatvā-'dinā, tathā 'py āçārya-vākyān Manu-smaraṇāc cā 'numeyā; yathā Manuḥ:

“aṇvyo mātṛē vināçinyo daçā-'rdhānām ca yāḥ smṛtāḥ, 35  
tābhiḥ sārddham idam sarvaṃ sambhavaty anupūrvaça ” iti.

daṣa-'rdhānām, prthivy-ādi-pañca-bhūtānām. na cā « 'tra vākye 'ṇu-ṣabdena dvyaṇukā-'dy eva grāhyam » iti vācyam; saṃkoce pramāṇā-'bhāvād iti. atrā 'ṇu-ṣabdo bhūta-paramā-'ṇu-para eva. vāiṣeṣikā-'dy-abhimataṃ ca tasya nityatvam anena sūtreṇa nirākriyate, na tv aṇu-parimāṇa-dravya-sāmānyasya nityatvam; rajo-guṇasya cāñcalyā-'nurodhenā 'ṇutva-siddheḥ; madhyama-parimāṇatve nityatvasya vibhutve ca kriyāyā anupapatter iti.

« nanu niravayavasya paramā-'ṇoḥ katham kāryatvaṃ ghaṭate? » tatrā 'ha:

**na nirbhāgatvaṃ, kāryatvāt. 88.**

- 10 ṇu-siddha-kāryatvā-'nyathā-'nupapattyā prthivy-ādy-aṇūnām na niravayavatvaṃ ity arthaḥ. ata eva tanmātrā-'khyā-sūkṣma-dravyāṇy eva pārthivā-'dy-aṇūnām avayavā iti Pātāñjala-bhāṣye Vyāsa-devāḥ pratipāditam. « prthivi-paramā-'ṇur, jala-paramā-'ṇur » ity-ādi-vyavahāras tu prthivy-ādīnām apakarṣa-kāṣṭhā-'bhīprāyeṇai 'va. ataḥ prakṛti-paryantam aṇutve  
15 'pi na kṣatir iti. yady api tanmātreṣv api gandhā-'dy asti, tathā 'pi tasyā 'pratyakṣatayā na prthivītvā-'di-niyāmakatvaṃ; vyakta-ṣānta-ghorā-'diviṣeṣavato vyakta-gandhā-'der eva prthivītvā-'di-siddheḥ. ato na tanmātrāṇi prthivy-ādyaḥ. teṣu ca sūkṣma-bhūta-vyavahāro bhūta-sākṣāt-kāraṇatvā-'dinai 've 'ty api bodhyam.

- 20 « prakṛti-puruṣa-sākṣātkāro na sambhavati; rūpasya dravya-sākṣātkāra-hetutvād » iti nāstikā-'kṣepaṃ nirākaroti:

**na rūpa-nibandhanāt pratyakṣa-niyamaḥ. 89.**

- rūpād eva nimittāt pratyakṣate 'ti niyamo nā 'sti; dharmā-'dinā 'pi sākṣātkāra-sambhavād ity arthaḥ. vyañjakā-'niyamasyā 'ñjanā-'dāu dṛṣṭa-  
25 tvenā 'doṣatvāt. ato bahir-dravya-lāukika-pratyakṣam praty evo 'dbhūta-rūpaṃ vyañjakam iti bhāvaḥ.

« nanv evaṃ kim aṇu-parimāṇaṃ vastv asti, na ve? » 'ty ākāṅkṣāyāṃ parimāṇa-nirṇayaṃ karoti:

**na parimāṇa-cāturvidhyāṃ, dvābhyāṃ tad-yogāt. 90.**

- 30 aṇu mahad dīrghaṃ hrasvaṃ iti parimāṇa-cāturvidhyāṃ nā 'sti, dvāi-vidhyāṃ tu vartata eva; dvābhyāṃ tad-yogāt, dvābhyāṃ evā 'ṇu-mahat-parimāṇābhyāṃ cāturvidhya-sambhavād ity arthaḥ. mahat-parimāṇasyā 'vāntara-bhedāḥ eva hi hrasva-dīrghāu; anyathā vakrā-'di-rūpāḥ parimāṇā-'nantya-prasaṅgād iti.

- 35 tatrā 'sman-naye 'ṇu-parimāṇam ākāṣasya kāraṇaṃ guṇa-viṣeṣaṃ varjayitvā bhūte-'ndriyāṇāṃ mūla-kāraṇeṣu sattvā-'di-guṇeṣu mantavyam.



anyatra yathā-yogyam madhyamā-'di-parama-mahattvā-'ṇṭa-parimānāni, tāni ca mahattvasyāi 'vā 'vāntara-bhedā iti.

puruṣāi-'katvaṃ sāmānyene 'ti kaṇṭhata evo 'ktam, prakṛter ekatvaṃ sāmānyene 'ty arthād uktam. tad-arthaṃ sāmānyeṣu nāstika-vipratipattim nirākaroti:

5

**anityatve 'pi sthira-tā-yogāt pratyabhijñānaṃ sāmānyasya. 91.**

vyaktīnām anityatve 'py asthira-tve 'pi 'sa evā 'yam ghaṭa' iti sthira-tā-yogena yat pratyabhijñānaṃ, tat sāmānyasya; sāmānya-viśayakam eva tat pratyabhijñānaṃ ity arthaḥ.

tasmān na sāmānyā-'palāpo yukta ity āha:

10

**na tad-apalāpas, tasmāt. 92.**

sugamam.

« nanv a-tad-vyāvṛtti-rūpeṇā 'bhāvenāi 'va pratyabhijñā 'papādanīyā, sāi 'va ca sāmānya-ṣabdhā-'rtho 'stu? » tatrā 'ha:

**nā 'nya-nivṛtti-rūpatvaṃ, bhāva-pratīteḥ. 93.**

15

« sa evā 'yam » iti bhāva-pratyayān nivṛtti-rūpatvaṃ na sāmānyasye 'ty arthaḥ. anyathā hi « nā 'yam aghaṭa » ity eva pratīyeta. kiṃ cā 'nya-vyāvṛtti-ṣabdasya 'ghaṭa-vyāvṛtti ity artho vācyaḥ; tatrā 'ghatatvaṃ ghaṭa-sāmānya-bhinnatvaṃ iti sāmānyā-'bhyupagama evā 'patita iti.

« nanu sādṛṣya-nibandhanā pratyabhijñā bhaviṣyati. » tatrā 'ha:

20

**na tattvā-'ntaraṃ sādṛṣyam, pratyakṣo-'palabdheḥ. 94.**

bhūyo-'vayavā-'di-sāmānyād atiriktaṃ na sādṛṣyam asti; pratyakṣata eva sāmānya-rūpatayo 'palambhād ity arthaḥ.

« nanu svābbhāvīkī caktir eva sādṛṣyam astu, na tu tat sāmānyam » ity āṇāṅkāṃ apākaroti:

25

**nija-ṣakty-abhivyaktir vā, vāciṣṭyāt tad-upalabdheḥ. 95.**

vastunaḥ svābbhāvika-ṣakti-viṣeṣo-'tpādo 'pi na sādṛṣyam; ṣakty-upalabdhitaḥ sādṛṣyo-'palabdher vilakṣaṇatvāt. ṣakti-jñānaṃ hi nā 'nyadharma-jñāna-sāpekṣam; sādṛṣya-jñānaṃ punaḥ pratiyogi-jñānaṃ apekṣate, 'bhāva-jñāna-vad iti jñānayoṃ vāilakṣaṇyam ity arthaḥ; sādṛṣyasya kādā-citkasyā 'pi darṣanāt. yāvad-dravya-sthāyī-ṣakti-vyāvartanāyā 'bhivyakti-padam iti. — kiṃ ca dharmaṇaḥ ṣakti-sāmānyam na sādṛṣyam; bālyā-'vasthāyām api yuva-sādṛṣyā-'patteḥ; kiṃ tu yuvā-'di-kālīnaḥ ṣakti-viṣeṣo yuvā-'di-sādṛṣyam iti vaktavyam. tathā ca prati-vyakty-ananta-ṣakti-kalpanā-'pekṣayā sarva-vyaktyi-sādhāraṇāi-'ka-sāmānya-kalpanāi 'va yukte 'ti.

35

«nanu tathā 'pi ghaṭā-'di-samijnakatvaṃ eva ghaṭa-vyaktīnām anyo-  
'nyam sādṛcyaṃ astu; evaṃ paṭā-'dīnām api. tathā ca tenāi 'vā 'nugata-  
pratyayo-'papattāḥ alam sāmānyena.» tatrā 'ha:

**na samjñā-samjñi-sambandho 'pi. 96.**

- 5 yathoktaḥ samjñā-samjñinoḥ sambandho 'pi na sādṛcyaṃ; vāciṣṭyāt  
tad-upalabdher eve 'ty arthaḥ; samjñā-samjñi-bhāvam ajānato 'pi sādṛcya-  
jñānād iti.

api ca:

**na sambandha-nityato, 'bhayā-'nityatvāt. 97.**

- 10 samjñā-samjñinor anityatvāt tat-sambandhasyū 'pi na nityatā. ataḥ  
katham tenā 'tīta-vastu-sādṛcyaṃ vartamāna-vastuni syād? ity arthaḥ.

«nanu sambandhy-anityatve 'pi sambandho nityaḥ syūt; kim atra  
bādhakam?» tatrā 'ha:

**nā 'jaḥ sambandho, dharmi-grāhaka-māna-bādhāt. 98.**

- 15 kādācitka-vibhāge saty eva sambandhaḥ sidhyati; anyathā vaksya-  
māna-rītyā svarūpeṇāi 'vo 'papattāu sambandha-kalpanā-'navakūcāt. sa  
ca kādācitko vibhāgo na sambandha-nityatve sambhavati; ataḥ sambandha-  
grāhaka-pramāṇenāi 'va bādhān na nityaḥ sambandha ity arthaḥ.

«nanv evaṃ nityayor guṇa-guṇinor nityaḥ samavāyo no 'papadyeta.»

- 20 tatrā 'ha:

**na samavāyo 'stī, pramāṇā-'bhāvāt. 99.**

sugamam.

«nanu vāciṣṭya-pratyakṣam viṣiṣṭa-buddhy-anyathā-'nupapattiḥ ca  
pramāṇam.» tatrā 'ha:

- 25 ubhayatrā 'py anyathā-siddher na pratyakṣam anumānam vā.  
100.

ubhayatrā 'pi vāciṣṭya-pratyakṣe tad-anumāne ca svarūpeṇāi 'vā  
'nyathā-siddher na tad ubhayaṃ samavāye pramāṇam ity arthaḥ. ayam  
bhāvaḥ: yathā samavāya-vāciṣṭya-buddhiḥ samavāya-svarūpeṇāi 've  
30 'śyate, 'navasthā-bhayaḥ iti, tatra pratyakṣā-'numāne anyathā-siddhe, evaṃ  
guṇa-guṇi-prabhṛtīnām viṣiṣṭa-buddhir api guṇā-'di-svarūpeṇāi 've 'śyatām.  
atas tatrā 'pi pratyakṣā-'numāne anyathā-siddhe iti.

«nanv evaṃ samyogo 'pi na sidhyati; bhūtalā-'dāu ghaṭā-'di-praty-  
ayasyā 'pi svarūpeṇāi 'vā 'nyathā-siddher» iti cen, na; viyoga-kāle 'pi  
35 bhūta-ghaṭayoh svarūpa-tādvasthyena viṣiṣṭa-buddhi-prasaṅgāt. sam-  
avāya-sthale ca samavetasya kadā-'pi svā-'cra-ya-viyogo nā 'stī 'ti nā 'yam  
doṣaḥ.

kaṣcit tu tādātmya-sambandhenā 'tra samavāyasyā 'nyathā-siddhim āha. tan na; ṣabda-mātra-bhedāt. tādātmyam hy atra nā 'tyantam vaktavyam; guṇa-viyoge 'pi guṇi-sattvāt; vāiṣṭhya-pratyayāc ca. kim tu bheda-'bheda-buddhi-niyāmakah sambandha-viṣeṣa evā 'gatyā vaktavyah. tathā ca tasya samavāya iti vā tādātmyam iti vā nāma-mātram bhinnam. 5 sambandhi-dvayā-'tiriktaḥ sambandhas tu siddha eve 'ti. yadi ca tādātmyam svarūpam evo 'cyate, tadā 'smābhir api tad evo 'ktam iti ṣabda-mātra-bheda iti. kim ca tādātmyasya bheda-buddhi-niyāmakatvam dr̥ṣtam (ghaṭo dravyam) ity-ādāu, na tv ādhārā-'dheya-bhāva-buddhi-niyāmakatvam api; (ghaṭasya dravyam) ity-ādy-ananubhavāt. ato dravyatvā-'dikam eva 10 dravyā-'di-tādātmyam. tataḥ ca katham ādhārā-'dheya-bhāva-buddhi-niyāmakatayā parāir iṣṭaḥ samavāya-sambandhas tādātmyena caritārthaḥ syāt; tantv-ādāu paṭatvā-'dy-abhāvād iti.

prakṛteḥ kṣobhāt prakṛti-puruṣa-saṃyogas, tasmāt sṛṣṭir iti siddhāntaḥ. tatrā 'yam nāstikānām ākṣepaḥ: « nā 'sti kṣobhā-'khyā kasyā-'pi kriyā. 15 sarvaṃ vastu kṣaṇikam; yatro 'tpadyate, tatrāi 'va vinaṣyati 'ty ato na deṣū-'ntara-saṃyogo-'nneyā kriyā sidhyati » 'ti. tatrā 'ha:

**nā 'numeyatvam eva kriyāyā, nediṣṭhasya tat-tadvator evā 'parokṣa-pratīteḥ. 101.**

na kevalam deṣū-'ntara-saṃyogā-'dinā kriyāyā anumeyatvam eva, yato 20 nediṣṭhasya nikāṣa-sṭhasya draṣṭuḥ kriyā-kriyāvatoḥ pratyakṣeṇā 'pi pratītir asti « vṛkṣaḥ calati » 'ty-ādir ity arthaḥ.

tr̥tīyā-'dhyāye ṣarīrasya pāñcabhāutikatvā-'di-rūpāir mata-bhedā evo 'ktā, na tu viṣeṣo 'vadhṛtaḥ. teṣv atra para-pakṣam pratīṣedhati:

**na pāñcabhāutikaṃ ṣarīram, bahūnām upādānā-'yogāt. 102. 25**

bahūnām bhinna-jātīyānām. ṣeṣam sugamam. bhinna-jātīyānām co 'pādānatvam ghaṭa-paṭā-'di-sthale na dr̥ṣtam iti sajātīyam evo 'pādānam. itarac ca bhūta-catuṣṭayam upaṣṭambhakam ity ācayena pāñcabhāutika-vyavahāraḥ. etena dvi-tri-catur-bhāutikatva-pakṣā nirastāḥ. eko-'pādā-nakatve 'pi prthivy evo 'pādānam sarva-ṣarīrasye 'ti vakṣyati. 30

« sthūlam eva ṣarīram » iti kecit. tan nirākaroti:

**na sthūlam iti niyama, ātivāhikasyā 'pi vidyamānatvāt. 103.**

indriyā-'ṣrayatvam ṣarīratvam;

“yan mūrty-avayavāḥ sūkṣmās tasye 'māny ācṛyanti ṣaṭ,  
tasmāc charīram ity āhus tasya mūrtem maṇiṣiṇa”

35

iti Manu-vākyāt. etādṛṣam ca ṣarīram sthūlam pratyakṣam eve 'ti na niyamah. kutaḥ? ātivāhikasyā 'pratyakṣatayā sūkṣmasya bhāutikasya

ṣarīrā-'ntarasyā 'pi sattvād ity arthaḥ. lokāl lokā-'ntaram liṅga-deham  
 ativāhayatī 'ty ātivāhikam; bhūtā-'ṣrayatām vinā citrā-'di-val liṅga-dehasya  
 gamanā-'nupapatteḥ prāḡ evo 'ktatvāt. idam ca sūtram tasyāi 'va spaṣṭi-  
 karaṇa-mātrā-'rtham. liṅgasya ca ṣarīratvam, bhogā-'ṣrayatayā puruṣa-  
 5 pratibimbā-'ṣrayatayā ve 'ti bodhyam. ātivāhika-ṣarīre ca pramāṇam

“aṅguṣṭha-mātrah puruṣo 'ntar-ātmā sadā janānām hrdaye samniviṣṭaḥ,”

“aṅguṣṭha-mātram puruṣam ṇiccakarṣa balād yama”

iti ṣruti-smṛtī. na hi liṅga-ṣarīrasya sakala-ṣarīra-vyāpinah svato 'ṅguṣṭha-  
 mātratvam sambhavati. ata ādhārasyā 'ṅguṣṭha-mātratvam arthāt sidhyati.  
 10 yathā dīpasya sarva-grha-vyāpitve 'pi kalikā-'kāratvam, tāila-varty-ādi-  
 sūkṣmā-'ṅcasya daṣo-'pari sampiṇḍitasya pārthiva-bhāgasya kalikā-'kāra-  
 tayā, tathāi 'va liṅga-dehasya deha-vyāpitve 'py aṅguṣṭha-parimāṇatvam;  
 svā-'ṣraya-sūkṣma-bhūtasyā 'ṅguṣṭha-parimāṇatvenā 'numeyam iti.

golakebhyo 'tiriktānī 'ndriyāṇi prāḡ uktāni. tad-upapādanāye 'ndriyā-  
 15 ṇām aprāpta-prakāṣakatvam nirākaroti:

**nā 'prāpta-prakāṣakatvam indriyāṇām, aprāpteḥ sarva-prāpter  
 vā. 104.**

svā-'sambaddhā-'rthānī 'ndriyāṇi na prakāṣayanti; aprāpteḥ, pradīpā-  
 'dīnām aprāpta-prakāṣakatvā-'darṣanāt; aprāpta-prakāṣakatve vyavahitā-  
 20 'di-sarva-vastu-prakāṣakatva-prasaṅgāc ce 'ty arthaḥ. ato dūra-stha-sūryā-  
 'di-sambandhā-'rtham golakā-'tiriktam indriyam iti bhāvaḥ. karaṇānām cā  
 'rtha-prakāṣakatvam puruṣe 'rtha-samarpaṇa-dvārāi 'va, svato jadatvāt,  
 darpaṇasya mukha-prakāṣakatva-vat. athavā 'rtha-pratibimbo-'dgrahṇam  
 evā 'rtha-prakāṣakatvam iti.

25 «nanv evam cakṣuṣas tāijasaṭvam eva yuktam; tejaso eva kirāṇa-  
 rūpeṇā 'ṣu dūrā-'pasarpaṇa-darṣanād» iti ṣaṅkāṃ nirākaroti:

**na tejo-'pasarpaṇāt tāijasam cakṣur, vṛttitas tat-siddheḥ. 105.**

tejaso 'pasarpaṇam drṣṭam iti kṛtvā tāijasam cakṣur na vācyam.  
 kutah? atāijasaṭve 'pi prāṇa-vad eva vṛtti-bhedenā 'pasarpaṇo-'papatter  
 30 ity arthaḥ. yathā hi prāṇah ṣarīram asaṃtyajyāi 'va nāsā-'grād bahiḥ  
 kiyad-dūram prāṇanā-'khyā-vṛttyā 'pasarati, evam evā 'tāijasa-dravyam api  
 cakṣur deham asaṃtyajyā 'pi vṛtty-ākhyā-pariṇāma-viṣeṣeṇa jhaṭity eva  
 dūra-stham sūryā-'dikam praty apasared iti.

«nanv evam-bhūta-vṛttāu kim pramāṇam?» tatrā 'ha:

35 **prāptā-'rtha-prakāṣa-liṅgād vṛtti-siddhiḥ. 106.**  
 sugamam.

deham aparityajyā 'pi gamano-'papattaye vṛtteḥ svarūpaṃ darśayati :  
**bhāga-guṇābhyāṃ tattvā-'ntaraṃ vṛttiḥ, sambandhā-'rthaṃ**  
**sarpatī 'ti. 107.**

sambandhā-'rthaṃ sarpatī 'ti hetoḥ cakṣur-āder bhāgo visphuliṅga-vad  
vibhaktā-'ṇṇo rūpā-'di-vad guṇaḥ ca na vṛttiḥ; kiṃ tu tad-eka-deṣa-bhūtā  
bhāga-guṇābhyāṃ bhinnā vṛttiḥ; vibhāge hi sati tad-dvārā cakṣusaḥ  
sūryā-'di-sambandho na ghaṭate, guṇatve ca sarpaṇā-'khyā-kriyā-'nupapatter  
ity arthaḥ. etena buddhi-vṛttir api pradīpa-ḥkṣā-vad dravya-rūpa eva  
pariṇāmaḥ, svacchatayā 'rthā-'kāra-to-'dgrāhī nirmala-vastra-vad iti sid-  
dham.

10

« nanv evaṃ vṛttināṃ dravyatve katham icchā-'di-rūpa-buddhi-guṇeṣu  
vṛtti-vyavahāraḥ? » tatrā 'ha :

**na dravya-niyamas, tad-yogāt. 108.**

vṛttir dravyam eve 'ti niyamo nā 'sti. kutah? tad-yogāt, tatra vṛttāu  
yogā-'rtha-sattvāt. “ vṛttir vartana-jīvana ” iti hi yāṅgiko 'yaṃ ṣabdaḥ. 15  
jīvanam ca sva-sthiti-hetur vyāpāraḥ; “ jīva bala-prāṇa-dhāraṇayor ” ity  
Anuṣāsanāt; < vāiṣya-vṛttiḥ >, < śūdra-vṛttir > ity-ādi-vyavahārāc ca. tatra  
yathā dravya-rūpayā vṛtyā buddhir jīvati, tathe 'cchā-'dibhir api 'ti te 'pi  
vṛttayaḥ; sarva-nirodhenāi 'va citta-maraṇād ity arthaḥ.

indriyāṇāṃ bhāutikatvasyā 'pi ṣṛavanāt kadā-cil loka-viṣeṣa-bhedena 20  
ṣṛuti-vyavasthā ṣaṅkyeta. tatrā 'ha :

**na deṣa-bhede 'py anyo-'pādānatā, 'smad-ādi-van niyamaḥ. 109.**

na Brahma-lokā-'di-deṣa-bhedato 'pī 'ndriyāṇāṃ ahaṃkāra-'tirikto-  
'pādānakatvaṃ, kiṃ tv asmad-ādīnāṃ bhūr-loka-sthānāṃ iva sarveṣāṃ evā  
'haṃkārikatva-niyamaḥ; deṣa-bhedenāi 'kasyāi 'va līṅga-ṣarīrasya saṃcāra- 25  
mātra-ṣṛavanād ity arthaḥ.

« nanv evaṃ bhāutikatva-ṣṛutiḥ katham upapadyatām? » tatrā 'ha :

**nimitta-vyapadeṣāt tad-vyapadeṣaḥ. 110.**

nimitte 'pi prādhānya-vivakṣayo 'pādānatva-vyapadeṣo bhavati; yathe  
'ndhanād agnir iti. ato bhūto-'pādānatva-vyapadeṣa ity arthaḥ. teja-ādi- 30  
bhūto-'paṣṭambhenāi 'va hi tad-anugatā-'haṃkāra-c cakṣur-ādī-'ndriyāṇi  
bhavanti, yathā pārthive-'ndhano-'paṣṭambhena tad-anugatāt tejaso 'gnir  
bhavati 'ti. “ annamayam hi, sāumya, mana ” ity-ādi-ṣṛutis tad-ukta-yuktiḥ  
cā 'tra pramāṇam.

sthūla-ṣarīra-gataṃ viṣeṣam prasaṅgād avadhārayati :

35

**śmaja-'ṇḍaja-jarāyujō-'dbhijja-sāṃkalpika-sāṃsiddhikam ce 'ti**  
**na niyamaḥ. 111.**

“teṣāṃ khalv eṣāṃ bhūtānāṃ trīṇy eva bijāni bhavanti: aṇḍa-jam jīva-jam udbhij-jam” iti cṛutāv aṇḍa-jā-'di-rūpaṃ ṣarīra-trāividhyam prāyikā-'bhiprāyeṇo 'ktaṃ, na tu niyamaḥ; yata ūṣma-jā-'di ṣaḍvidham eva ṣarīram bhavati 'ty arthaḥ. tatro 'ṣma-jā dandaṣṭukā-'dayaḥ; aṇḍa-jāḥ 5 pakṣi-sarpā-'dayaḥ; jarāyu-jā manusyā-'dayaḥ; udbhij-jā vṛkṣā-'dayaḥ; saṃkalpa-jāḥ Sanakā-'dayaḥ; samsiddhikā mantra-tapa-ādi-siddhi-jā, yathā Raktabīja-ṣarīro-'tpanna-ṣarīrā-'daya iti.

ṣarīrasyāi 'ka-mātra-bhūto-'pādānakatvam pūrvo-'ktaṃ anenāi 'va prasaṅgena viṣeṣyā 'ha:

10 sarveṣu pṛthivy upādānam, asādhāranyāt. tad-vyapadeṣaḥ pūrva-vat. 112.

sarveṣu ṣarīreṣu pṛthivy evo 'pādānam, asādhāranyāt, ādhikyā-'dibhir utkarṣāt. ṣarīre pañca-catur-ādi-bhāntikatva-vyapadeṣas tu pūrva-vat, indriyāṇāṃ bhāntikatva-vad upaṣṭambhakatva-mātreṇe 'ty arthaḥ.

15 «nanu prāṇasya ṣarīre prādhānyāt prāṇa eva dehā-'rambhako 'stu.» tatrā 'ha:

na dehā-'rambhakasya prāṇatvam, indriya-ṣaktitas tat-siddheḥ. 113.

prāṇo na dehā-'rambhakaḥ; indriyaṃ vinā prāṇā-'navasthānenā 20 'nvaya-vyatirekābhyāṃ indriyāṇāṃ ṣakti-viṣeṣād eva prāṇa-siddheḥ, prāṇo-'tpatter ity arthaḥ. ayam bhāvaḥ: karaṇa-vṛtti-rūpaḥ prāṇaḥ karaṇa-viyoge na tiṣṭhati; ato mrta-dehe karaṇā-'bhāvena prāṇā-'bhāvān na prāṇo dehā-'rambhaka iti.

«nanv evam prāṇasya dehā-'kāraṇatve prāṇaṃ vinā 'pi deha utpad- 25 yeta?» tatrā 'ha:

bhoktur adhiṣṭhānād bhogā-'yatana-nirmāṇam, anyathā pūti- 30 bhāva-prasaṅgāt. 114.

bhoktuḥ prāṇino 'dhiṣṭhānād vyāpārād eva bhogā-'yatanasya ṣarīrasya nirmāṇam bhavati; anyathā prāṇa-vyāpārā-'bhāve ṣukra-ṣoṇitayoh pūti- 30 bhāva-prasaṅgāt, mrta-deha-vad ity arthaḥ. tathā ca rasa-saṃcārā-'di-vyāpāra-viṣeṣāḥ prāṇo dehasya nimitta-kāraṇam, dhārakatvād iti bhāvaḥ.

«nanu prāṇasyāi 'vā 'dhiṣṭhānatvam sambhavati, vyāpāravattvāt; na prāṇinaḥ, kūṭasthatvāt, nirvyāpārasyā 'dhiṣṭhāne prayojanā-'bhāvāc ce» 'ti. tatrā 'ha:

35 bhṛtya-dvārā svāmy-adhiṣṭhitir, nāi 'kāntāt. 115.

deha-nirmāṇe vyāpāra-rūpaṃ adhiṣṭhānam svāminaḥ cetanasyāi 'kāntāt sāksān nā 'sti, kiṃ tu prāṇa-rūpa-bhṛtya-dvārā; yathā rājāḥ pura-nirmāṇa

ity arthaḥ. tathā ca prāṇasyā 'dhiṣṭhātṛtvam sāksāt, puruṣasyā 'dhiṣṭhātṛtvam tu prāṇa-saṁyoga-mātreṇ 'ti siddham. kulālā-dīnām ghaṭā-di-nirmāṇeṣv apy evam. viṣeṣas tv ayam: tatra cetanasya buddhy-ādeḥ cā 'py upayogo 'sti; buddhi-pūrvaka-sṛṣṭitvād iti. yady api prāṇā-dhiṣṭhānād eva deha-nirmāṇam, ta' 'ā 'pi prāṇa-dvārā prāṇi-saṁyogo 'py apekṣyate; 5 puruṣārtham eva prāṇena deha-nirmāṇād ity āçayena "bhoktur adhiṣṭhānād" ity uktam.

"vimukta-mokṣā-rtham pradhānasye" 'ty uktam prāk. tatra «katham ātmā nitya-mukto, bandha-darṣanād?» iti paresām akṣepe nitya-muktim upapādayitum āha:

10

**samādhi-susupti-mokṣeṣu brahma-rūpatā. 116.**

samādhir asamprajñātā-vasthā, susuptiḥ cā 'tra samagra-susuptiḥ, mokṣaḥ ca videha-kāivalyam. āsv avasthāsu puruṣāṇām brahma-rūpatā, buddhi-vṛtti-vilayatas tad-āupādhika-pariccheda-vigamena sva-svarūpa-pūrnatayā 'vasthānam; yathā ghaṭa-dhvanse ghaṭā-kāçasya pūrṇate 'ty 15 arthaḥ. tad etad uktam: "tan-nivṛttāv upaçānto-parāgaḥ svastha" iti. tathā ca brahmatvam eva puruṣāṇām svabhāvo, nāimittikatvā-bhāvāt, sphatikasya çauklyam iva. buddhi-vṛtti-sambandha-kāle tu paricchinna-cid-rūpatvenā 'bhivyaktyā paricchedā-bhimānaḥ; tathā vṛtti-pratibimba-vaçād duḥkhā-di-mālinyam iva ca bhavati 'ti; tat sarvam āupādhikam 20 eva; upādhy-ākhyā-nimittā-nvaya-vyatirekā-nuvidhānāt, sphatika-lāu-hitya-vad iti bhāvaḥ. tathā ca Yoga-sūtram: "vṛtti-sārūpyam itaratre" 'ti. asmac-chāstre ca brahma-çabda āupādhika-pariccheda-mālinyā-di-rahita-paripūrṇa-cetana-sāmānya-vācī, na tu Brahma-mīmāṁsāyām ivāi 'çvāryo-palakṣita-puruṣa-viṣeṣa-mātra-vācī 'ti vivektavyam. atrāi 'te çlokaḥ 25 çīṣya-vyutpatty-artham ucyante:

cid-ākāçe 'nabhivyakte nānā-kārāir itas tataḥ

dhīr aṭantī saha-vyakter aṭantīm darçayec citim.

vastutas tu sadā pūrṇam eka-rūpaṁ ca cin-nabhaḥ;

vṛtti-gūnya-pradeçeṣu drçyā-bhāvān na paçyati.

30

oakṣuṣo rūpa-vat pumso drçyā vṛttir hi, ne 'tarat;

samādhy-ādāu ca sā nā 'sti 'ty ataḥ pūrṇaḥ pumāns tadā.

«tarhi kaḥ susupti-samādhibhyām mokṣasya viṣeṣaḥ?» tatrā 'ha:

**dvayoh sabijam, anyatra tad-dhatih. 117.**

dvayoh samādhi-susuptyoh sabijam bandha-bija-sahitam brahmatvam; 35 anyatra mokṣe bijasyā 'bhāva iti viṣeṣa ity arthaḥ. «nanu cet samādhy-ādāu bandha-bijam asti, tarhi tenāi 'va paricchedāt katham brahmatvam?» iti cen, na; bandha-bijasya vāsanā-karmā-des tadānīm upādhāv evā 'va-

sthānāt, na tu cetaneṣu; puruṣe ca teṣāṃ apratibimbanād iti. jāgrad-ādy-  
avasthāyām tu buddhi-vṛtti-pratibimba-vaṣṭād āupādhiko bandha ity asakṛd  
āveditam. «nanu Pātāñjale tad-bhāṣye cā 'samprajñāta-yogo nirbīja  
5 bīja-kṣayo bhavati 'ty āçayenāi 'va tatra nirbījatva-vacanāt; anyathā sar-  
vāsām evā 'samprajñāta-vyaktinām nirbījatve vyutthānā-'nupapatter iti.

«nanu samādhi-susuptī drṣṭe stah; mokṣe tu kim pramāṇam?» iti  
nāstikā-'kṣepam pariharati:

**dvayor iva trayasyā 'pi drṣṭatvān, na tu dvāu. 118.**

10 samādhi-susupti-drṣṭāntena mokṣasyā 'pi drṣṭatvād anumitatvān na  
tu dvāu susupti-samādhī eva, kim tu mokṣo 'py asti 'ty arthaḥ. anumā-  
nam ce 'ttham: susupty-ādāu yo brahma-bhāvas, tat-tyāgaç citta-gatād  
rāgā-'di-doṣād eva bhavati. sa ced doṣo jñānena nāçitas, tarhi susupty-ādi-  
sadrçy evā 'vasthā sthīrā bhavati; sāi 'va mokṣa iti.

15 «nanu vāsanā-'khyā-bīja-sattve 'pi vāirāgyā-'dinā vāsanā-kūṇṭhyād  
arthā-'kāra vṛttiḥ samādhāu mā bhavatu; susupte tu vāsanā-prābalyād  
artha-jñānam bhaviṣyaty eve 'ti na susuptāu brahma-rūpatā yukte » 'ti.  
tatrā 'ha:

**vāsanayā 'nārtha-khyāpanam doṣa-yoge 'pi. na nimittasya  
20 pradhāna-bādhakatvam. 119.**

yathā vāirāgye tathā nidrā-doṣa-yoge 'pi sati vāsanayā na svārtha-  
khyāpanam sva-viṣaya-smāraṇam bhavati, yato na nimittasya guṇī-bhūtasya  
saṃskārasya balavattara-nidrā-doṣa-bādhakatvam sambhavati 'ty arthaḥ.  
balavattara eva hi doṣo vāsanām durbalām sva-kārya-kūṇṭhām karoti 'ti  
25 bhāvaḥ.

saṃskāra-leçato jīvan-muktasya çarīra-dhāraṇam iti tṛtīyā-'dhyāye  
proktam. tatrā 'yam ākṣepaḥ: «jīvan-muktasya çaçvad ekasminn apy  
arthe 'smad-ādīnām iva bhogo drçyate. so 'nupapannaḥ; prathamam  
bhogam utpādyāi 'va pūrva-saṃskāra-nāçāt; saṃskārā-'ntarasya ca jñāna-  
30 pratibandhena karma-vad anudayād » iti. tatrā 'ha:

**ekah saṃskārah kriyā-nirvartako, na tu prati-kriyam saṃskāra-  
bhedā, bahu-kalpanā-prasakteḥ. 120.**

yena saṃskāreṇa devā-'di-çarīra-bhoga ārabdhah, sa eka eva saṃskāras  
tac-charīra-sādhyasya prārabdha-bhogasya samāpakaḥ; sa ca karma-vad  
35 eva bhoga-samāpti-nāçyaḥ; na tu prati-kriyam prati-bhoga-vyakti saṃskāra-  
nānātvam; bahu-vyakti-kalpanā-gāurava-prasaṅgād ity arthaḥ. kulāla-



cakra-bhramaṇa-sthale 'py evaṃ vegā-'khyah saṃskāra eka eva bhramaṇa-samāpti-paryanta-sthāyī bodhyah.

udbhij-jaṃ ṇarīram astī 'ty uktam. « tatra bāhya-buddhy-abhāvāc charīratvaṃ nā 'stī » 'ti nāstikā-'kṣepam apākaroti :

na bāhya-buddhi-niyamo, vṛkṣa-gulma-latāu-'śadhi-vanaspati-  
trṇa-vīrudhā-'dīnām api bhoktr-bhogā-'yatanatvam, pūrva-  
vat. 121.

na < bāhya-jñānaṃ yatrā 'sti, tad eva ṇarīram > iti niyamaḥ; kiṃ tu vṛkṣā-'dīnām antaḥ-samjñānām api bhoktr-bhogā-'yatanatvaṃ ṇarīratvam mantavyam; yataḥ pūrva-vat pūrvo-'kto yo bhoktr-adhiṣṭhānaṃ vinā 10 manuṣyā-'di-ṇarīrasya pūti-bhāvas, tadvad eva vṛkṣā-'di-ṇarīreṣv api ṇuṣkatā-'dikam ity arthaḥ. tathā ca ṇrutih " aśya yad ekām ṇakhām jīvo jahāty, atha sā ṇuṣyati " 'ty-ādir iti.

" na bāhya-buddhi-niyama " ity aṇṇasya prthak-ēūtratve 'pi sūtra-dvayam ekī-kṛtye 'ttham eva vyākhyeyam; sūtra-bhedas tu dāirghya- 15 bhayād iti bodhyam.

smṛteṇ ca. 122.

" ṇarīra-jāih karma-doṣair yāti sthāvaratām naraḥ,  
vācīkāih pakṣi-mṛgatām, mānasair antya-jātītām "

ity-ādi-smṛter api vṛkṣā-'diṣv bhoktr-bhogā-'yatanatvam ity arthaḥ. 20

« nanu vṛkṣā-'diṣv apy evaṃ cetanatvena dharmā-'dharmo-'tpatti-prasaṇgaḥ. » tatrā 'ha :

na deha-mātrataḥ karmā-'dhikāritvaṃ, vāciṣṭya-ṇruteḥ. 123.

na deha-mātreṇa dharmā-'dharmo-'tpatti योग्यatvaṃ jīvasya. kutaḥ?  
vāciṣṭya-ṇruteḥ; brāhmaṇā-'di-deha-viṇiṣṭatvenāi 'vā 'dhikāra-ṇravaṇād 25  
ity arthaḥ.

deha-bhedenāi 'va karmā-'dhikāraṃ darṇayan deha-trāividhyam āha :  
tridhā trayāṇām vyavasthā karmadeho-'pabhoga-deho-'bhaya-  
dehāḥ. 124.

trayāṇām uttamā-'dhama-madhyamānām sarva-prāṇinām tri-prakāro 30  
deha-vibhāgaḥ : karmadeha-bhogadeho-'bhayadehā itī 'ty arthaḥ. tatra  
karma-dehaḥ parama-rṇiṇām, bhoga-deha Indrā-'dīnām sthāvarā-'dīnām co,  
'bhaya-deho rāja-rṇiṇām iti. atra prādhānyena tridhā vibhāgaḥ; anyathā  
sarvasyāi 'va bhoga-dehatvā-'patteḥ.

caturtham api cārīram āha :

**na kimcid apy anuṣayinaḥ. 125.**

“ vidyād anuṣayaṃ dveṣe paṇcātāpā-'nubandhayor ”

iti vākyād anuṣayo 'tra vāirāgyam. viraktānām cārīram etat-traye na  
6 kimcid api, etat-traya-vilakṣaṇam ity arthaḥ; yathā Dattātreyā-Jaḍabha-  
ratā-'dīnām; teṣām jñāna-mātra-pradhāna-dehatvād iti.

uktasye 'cvara-'bhāvasya sthāpanāya parā-'bhyupagataṃ jñāne-'cchā-  
krty-ādi-nityatvam pratiṣedhati :

**na buddhy-ādi-nityatvam ācraṇya-viṣeṣe 'pi, vahni-vat. 126.**

10 buddhir atrā 'dhyavasāyā-'khyā vṛttiḥ. tathā ca jñāne-'cchā-krty-  
ādīnām ācraṇya-viṣeṣe parāir īcvaro-'pādhitayā 'bhyupagate 'pi nityatvam  
nā 'sti; asmad-ādi-buddhi-dṛṣṭāntena sarveṣām eva buddhī-'cchā-'dīnām  
anityatvā-'numānāt; yathā lāukika-vahni-dṛṣṭāntenā 'varaṇa-tejaso 'py  
anityatvā-'numānam ity arthaḥ.

15 āstām tāvaj jñāne-'cchā-'der nityatvam; tad-ācraṇya īcvaro-'pādhir evā  
'siddha, īcvarasyā 'siddher ity āha :

**ācraṇyā-'siddheḥ ca. 127.**

sugamam.

« nanv evam brahmā-'ndā-'di-sarjana-samarthaṃ sarvajñatvā-'dikam  
20 katham janyaṃ sambhavyetā 'pi; loke tapa-ādibhir evam āicvaryā-'darṣa-  
nād » iti. tatrā 'ha :

**yoga-siddhayo 'py āṣuṣadhā-'di-siddhi-van nā 'palapanīyāḥ. 128.**

āṣuṣadhā-'di-siddhi-dṛṣṭāntena yoga-jā apy animā-'di-siddhayaḥ sṛṣṭy-  
ādy-upayoginyāḥ sidhyantī 'ty arthaḥ.

25 puruṣa-siddhi-pratikūlatayā bhūta-cāitanya-vādinam pratyācāṣṭe :

**na bhūta-cāitanyam, pratyekā-'dṛṣṭeḥ sāmhatye 'pi ca — sām-  
hatye 'pi ca. 129.**

sāmhatā-bhāvā-'vasthāyām api pañca-bhūteṣu cāitanyaṃ nā 'sti;  
vibhāga-kāle praty-ekam cāitanyā-'dṛṣṭer ity arthaḥ. tṛtīyā-'dhyāye ce  
30 'dam sva-siddhānta-vidhayo 'ktam, atra ca para-mata-nirākaraṇāye 'ti na  
pāunaruktyam doṣāye 'ti. vīpṣā 'dhyāya-samāptāu.

sva-siddhānta-viruddhā-'rtha-bhāṣiṇo ye ku-vādināḥ,  
pañcame tām nirākṛtya sva-siddhānto dṛḍhī-kṛtāḥ.

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye para-pakṣa-  
35 nirjaya-'dhyāyāḥ pañcamaḥ.

adhyāya-catuṣkeṇa samasta-ṣāstrā-rtham pratiññāya pañcamā-dhyāye para-pakṣa-nirākaraṇena prasādhye 'dānīm tam eva sāra-bhūta-ṣāstrā-rtham ṣaṣṭhā-dhyāyena saṃkalayann upasaṃharati. uktā-rthānām hi punas tantrā-khye vistare kṛte ṣiṣyānām asaṃdigdhā-viparyasto dr̥ḍha-taro bodha utpadyata iti; ataḥ sthūṇā-nikhanana-nyāyād anukta-yukty-ādy-upanyāsac ca nā 'tra pāunaruktyaṃ doṣāya:

**asty ātmā, nāstīva-sādhana-bhāvāt. 1.**

«jānāmi» 'ty evam pratiyamānatayā puruṣaḥ sāmānyataḥ siddha evā 'sti; bādhaka-pramāṇa-bhāvāt. atas tad-viveka-mātraṃ kartavyam ity arthah.

10

tatra viveke pramāṇa-dvayam āha sūtrābhyām:

**dehā-di-vyatirikto 'sāu, vācitrīyāt. 2.**

asāv ātmā draṣṭā dehā-di-prakṛty-antebhyo 'tyantam bhinno, vācitrīyāt; pariṇāmitvā-pariṇāmitvā-di-vāidharṃyād ity arthah. prakṛty-ādayas tāvat pratyakṣā-numānā-gamāḥ pariṇāmitayāi 'va siddhāḥ; puruṣasyā 'pariṇāmitvaṃ tu sadā-jñāta-viṣayatvād anumīyate. tathā hi, yathā cakṣuḥ rūpam eva viṣayo, na saṃnikarṣa-sāmye 'pi rasā-dir, evam puruṣasya sva-buddhi-vṛttir eva viṣayo, na tu saṃnikarṣa-sāmye 'py anyad vastv iti phala-balāt kṛtam. buddhi-vṛtty-ārūḍhatayāi 'va tv anyad bhogyam bhavati puruṣasya, na svataḥ; sarvadā sarva-bhānā-patteḥ. tāc ca buddhi-vṛttayo nā 'jñātās tiṣṭhanti; jñāne-ochā-sukhā-dīnām ajñāta-sattā-svikāre teṣv api ghaṭā-dāv iva saṃcayā-di-prasaṅgād ahaṃ jānāmi na vā, sukhī na ve? 'ty-ādi-rūpeṇa. atas tāsāṃ sadā-jñātātvaṃ tad-draṣṭā cetano 'pariṇāmi 'ty āyātam; cetanasya pariṇāmitve kadācid āndhya-pariṇāmena satyā api buddhi-vṛtter adarṣanā-patter iti. evam pārārthyā-pārārthyā-dikam api pūrvo-ktam vāidharṃya-jātam bodhyam.

**ṣaṣṭhi-vyapadeṣād api. 3.**

«mame 'dām ṣarīram, mame 'yam buddhir» ity-āder viduṣāṃ ṣaṣṭhi-vyapadeṣād api dehā-dibhya ātmā bhinnah; atyantā-bhede ṣaṣṭhy-an-upapatter ity arthah. tad uktaṃ Viṣṇupurāṇe:

30

“tvam kim etac chirah? kim tu ṣiras tava, tatho 'daram.

kim u pādā-dikam tvam vāi? tavāi 'tad dhi, mahī-pate.

samastā-vayavebhyas tvam pṛthag-bhūya vyavasthitah

«ko 'ham?» ity atra nipuṇo bhūtvā cintaya, pārthive "ti.

na ca «sthūlo 'ham» ity-ādir api vidvad-vyapadeṣo 'stī» 'ti vācyam; 35  
ṣṛutyā bādhitatayā «mamā 'tmā Bhādrasena» iti-vad gāuṇatvenāi 'va tad-upapatter iti.

« nanu < puruṣasya cāitanyam, Rāhoḥ ciraḥ, çilā-putrasya çarīram, ity-ādi-vyapadeça-vad ayam api bhavatu. » tatrā 'ha :

**na çilā-putra-vad dharmi-grāhaka-māna-bādhāt. 4.**

< çilā-putrasya çarīram > ity-ādi-vad ayam saṣṭhī-vyapadeço na bhavati.

- 5 çilā-putrā-'di-sthale dharmi-grāhaka-pramāṇena bādhād vikalpa-mātram; < mama çarīram > iti vyapadeçe tu pramāṇa-bādhō nā 'sti; dehā-'tmatāyā eva çruty-ādi-pramāṇair bādhād ity arthaḥ. yas tu çāstreṣu mama-kāra-pratiṣedhaḥ, sa svāmyasyā 'nityatayā vācā-'rambhana-mātratvenā 'satyatā-para eve 'ti bhāvaḥ. < puruṣasya cāitanyam > ity atrā 'py asti dharmi-  
10 grāhaka-māna-bādhāḥ; anavasthā-bhayena lāghavāc ca dehā-'di-vyatirikta-tayā 'tma-siddhāu cāitanya-svarūpatā-'vagāhanād iti.

dehā-'di-vyatiriktatayā puruṣam avadhārya tan-muktim avadhārayati.

**atyanta-duḥkha-nivṛtṭyā kṛta-kṛtyatā. 5.**

sugamam.

- 16 « nanu duḥkha-nivṛtṭyā sukhasyā 'pi nivartanāt tulyā-'ya-vyayatvena na sā puruṣārtha » iti. tatrā 'ha :

**yathā duḥkhāt kleçaḥ puruṣasya, na tathā sukhād abhilāṣaḥ. 6.**

- viṣaya-vidhayā hetutāyām pañcamyāu. kleçaḥ cā 'tra dveṣaḥ. yathā  
20 duḥkhe dveṣo balavattaro, nāi 'vam sukhe 'bhilāṣo balavattaro, 'pi tu tad-apekṣayā durbala ity arthaḥ. tathā ca sukhā-'bhilāṣam bādhitvā 'pi duḥkha-dveṣo duḥkha-nivṛttāv eve 'cchām janayati 'ti na tulyā-'ya-vyaya-tvam iti. tad uktam :

“ abhyarthanā-bhañga-bhayena sādthur

- 25 mādhyasthyam iṣṭe 'py avalambate 'rtha ” iti.

yā tu narakā-'di-duḥkha-darçane 'pi kṣudra-sukha-pravṛtṭiḥ, sā rāgā-'di-doṣa-vaçād eve 'ti.

sukhā-'pekṣayā duḥkhasya bahulatvād api duḥkha-nivṛttir eva puruṣārtha ity āha :

- 30 **kutrā-'pi ko-'pi sukhī 'ti. 7.**

ananta-tṛṇa-vṛkṣa-paçu-pakṣi-manuṣyā-'di-madhye svalpo manuṣya-devā-'dir eva sukhī bhavati 'ty arthaḥ. itir hetāu.

tad api kādācitkam kvācitka-sukham madhu-viṣa-sampṛktā-'nna-vad vicārakāṇām heyam eve 'ty āha :

- 36 **tad api duḥkha-çabalam iti duḥkha-pakṣe nihkṣipante vi-vecakāḥ. 8.**

tad api pūrva-sūtro-'ktaṃ sukhāṃ api duḥkha-miçṛitam ity ato duḥkha-koṭāu sukha-duḥkha-vivecakā niḥkṣipanta ity arthaḥ. tad uktam Yoga-sūtreṇa : "pariṇāma-tāpa-samskāra-duḥkhāir guṇa-vṛtti-virodhāc ca sarvam eva duḥkham vivekina" iti. Viṣṇupurāṇe 'pi :

"yad-yat prīti-karam pumsām vastu, Māitreya, jāyate, tad eva duḥkha-vṛkṣasya bījatvam upagacchati" 'ti. 5

«kevalā duḥkha-nivṛttir na puruṣārthaḥ, kiṃ tu sukho-'parakte» 'ti matam apākaroti :

sukha-lābhā-'bhāvād apuruṣārthatvam iti cen, na, dvāividhyāt. 10

9.

sukha-lābhā-'bhāvān mokṣā-'khyā-duḥkhā-'bhāvasyā 'puruṣārthatvam iti cen, na ; puruṣārthasya dvāividhyād, dvi-prakāratvāt : sukhatva-duḥkhā-'bhāvatvābhyām ity arthaḥ. «sukhī syām,» «duḥkhī na syām» iti hi prthag eva lokānām prārthanā dr̥çyata iti.

çāṅkate :

15

nirguṇatvam ātmano, 'saṅgatvā-'di-çruteḥ. 10.

«nanu ātmano nirguṇatvam sukha-duḥkha-mohā-'dy-akhila-guṇa-çūnyatvam nityam eva siddham ; asaṅgatva-çruteḥ, vikāra-hetu-samyogā-'bhāva-çravaṇāt ; tam vinā ca guṇā-'khyā-vikārā-'sambhavāt. ato na duḥkha-nivṛttir api puruṣārtho ghaṭata» ity arthaḥ. «nanu saṅgam vinā 20 svayam eva vikāro bhavati» iti cen, «na ;

"dāhāya nā 'nalo vahner nā 'paḥ kledāya cā 'mbhasaḥ, tad dravyam eva tad-dravya-vikārāya na vāi yataḥ.

kiṃ ca svayam vikāritve mokṣo nāi 'vo 'papadyate ; svayam moha-vikāreṇa punar-bandha-prasaṅgata" iti. 25

tathā co 'ktaṃ Kāurme :

"yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ, na hi tasya bhaven muktir janmā-'ntara-çatāir api" » 'ti.

samādhatte :

para-dharmatve 'pi tat-siddhir avivekā. 11. 30

sukha-duḥkhā-'di-guṇānām citta-dharmatve 'pi tatrā 'tmani siddhiḥ pratibimba-rūpeṇā 'vasthitiḥ ; avivekān nimittāt, prakṛti-puruṣa-samyoga-dvāre 'ty arthaḥ. etac ca prathamā-'dhyāye pratipāditam, "nimittatvam avivekasya na dr̥ṣṭa-hānir" iti tṛtīyā-'dhyāya-sūtre ce 'ti. tathā ca sphaṭike 35 lauhityam iva puruṣe pratibimba-rūpeṇa duḥkha-sattvāt tan-nivṛttir eva puruṣārthaḥ. pratibimba-dvāraka-duḥkha-sambandhasyāi 'va bhogatayā pratibimba-rūpeṇāi 'va duḥkhasya heyatvād iti.

«aviveka-mūlaḥ puruṣe guṇa-bandhaḥ; avivekas tu kim-mūlaka?»,  
ity ākāṅkṣāyām āha:

**anādir aviveko, 'nyathā doṣa-dvaya-prasakteḥ. 12.**

agrhitā-'samsargakam ubhaya-viṣayaka-jñānam avivekaḥ. sa ca pra-  
6 vāha-rūpeṇā 'nādiḥ citta-dharmaḥ pralaye vāsanā-rūpeṇa tiṣṭhati; anyathā  
tasya sādītve doṣa-dvaya-prasaṅgāt. sādītve hi svata evo 'tpāde muktasyā  
'pi bandhā-'pattiḥ; karmā-'di-janyatve ca karmā-'dikam praty api kāraṇa-  
tvenā 'vivekā-'ntarā-'nveṣaṇe 'navasthe 'ty arthaḥ. ayaṁ cā 'viveko vṛtti-  
rūpaḥ pratibimbā-'tmanā puruṣa-dharma iva bhavati 'ty ataḥ puruṣasya  
10 bandha-prayojaka iti prāg evo 'ktaṁ vakṣyate ca.

«nanu ced anādis, tarhi nityaḥ syād » iti. tatrā 'ha:

**na nityaḥ syād ātma-vad, anyathā 'nucchittiḥ. 13.**

ātma-van nityo 'khaṇḍā-'nādir na bhavati, kiṁ tu pravāha-rūpeṇā  
'nādiḥ; anyathā 'nādi-bhāvasya tasya cṛuti-siddho-'chedā-'nupapatter ity  
15 arthaḥ.

bandha-kāraṇam uktvā mokṣa-kāraṇam āha:

**pratiniyata-kāraṇa-nācṣyatvam asya, dhvānta-vat. 14.**

asya bandha-kāraṇasyā 'vivekasya cūkti-rajatā-'di-sthale pratiniyataṁ  
yan nācā-kāraṇaṁ vivekas, tan-nācṣyatvaṁ, taino-vat; andhakāro hi prati-  
20 niyatenā 'lokenāi 'va nācṣyate, nā 'nya-sādhanene 'ty arthaḥ. tad uktaṁ  
Viṣṇupurāṇe:

“andhaṁ tama ivā 'jñānaṁ, dīpa-vac ce 'ndriyo-'dbhavam;  
yathā sūryas tathā jñānaṁ, yad, vipra-rṣe, viveka-jam ” iti.

vivekenāi 'vā 'viveko nācṣyata iti pratiniyamasya grāhakaṁ apy āha:

**atrā 'pi pratiniyamo 'nvaya-vyatirekāt. 15.**

dhvāntā-'lokayor iva prakṛte 'pi pratiniyamaḥ cūkti-rajatā-'diṣṭ  
anvaya-vyatirekābhyām eva grāhya ity arthaḥ.

athavāi 'vaṁ vyākhyeyam: «nanu vivekasyā 'pi kim pratiniyataṁ  
kāraṇam?» tatrā 'ha: atrā 'pi viveke 'pi kāraṇa-niyamo 'nvaya-vyatirek-  
30 ābhyām eva siddhaḥ. cṛavāṇa-manana-nididhyāsana-rūpaṁ eva kāraṇaṁ,  
na tu karmā-'dī 'ti; karmā-'dikam tu bahir-aṅgam eve 'ty arthaḥ.

bandhasya svābhāvikatvā-'dikam na sambhavatī 'ti prathamā-'dhyāyo-  
'ktaṁ smārayati:

**prakārā-'ntarā-'sambhavād aviveka eva bandhaḥ. 16.**

36 bandho 'tra duḥkha-yogā-'khyā-bandha-kāraṇam. cṛeṣaṁ sugamam.

« nanu mukter api kāryatayā vinūṣā-'pattyā punar-bandhaḥ syād » iti. tatṛā 'ha:

**na muktasya punar-bandha-yogo 'py, anāvṛtti-ṣṛuteḥ. 17.**

bhāva-kāryasyāi 'va vinūṣitayā mokṣasya nāḥ nā 'sti; “ na sa punar āvartata ” iti ṣṛuter ity arthaḥ. — api-ṣabdaḥ pūrva-sūtro-'ktā-'rtha-sam- 6 uccaye.

**apuruṣārthatvam anyathā. 18.**

anyathā muktasyā 'pi punar-bandhe pralaya-vad eva mokṣasyā 'puruṣārthatvam parama-puruṣārthatvā-'bhāvo vā syād ity arthaḥ.

apuruṣārthatve hetum āha:

10

**aviṣeṣā-'pattir ubhayoḥ. 19.**

bhāvi-bandhatva-sāmyeno 'bhayor mukta-baddhayor viṣeṣo na syāt. tataḥ cā 'puruṣārthatvam ity arthaḥ.

« nanv evam buddha-muktayor viṣeṣā-'bhyupagame nitya-muktatvam katham ucyate? » tatṛā 'ha:

15

**muktir antarāya-dhvaster na paraḥ. 20.**

vakṣyamānā-'ntarāyasya dhvaṃsād atiriktaḥ padārtho na muktir ity arthaḥ. yathā hi svabhāva-ṣṛikasya sphaṭikasya japo-'pādhi-nimittam raktatvam ṣāuklyā-'varaka-rūpaṃ vighna-mātram, na tu japo-'padhānena ṣāuklyam naṣyati japā-'pāye co 'tpadyate, tathāi 'va svabhāva-nirduḥ- 20 kṣyā 'tmano buddhy-upādhi-kam duḥkha-pratibimbaṃ tad-āvaraka-rūpaṃ vighna-mātram, na tu buddhy-upadhānena duḥkham jāyate tad-apāye ca naṣyati 'ti. ato nitya-mukta ātmā, bandha-mokṣāu tu vyāvahārikāv ity avirodha iti.

« nanv evam bandha-mokṣayor mithyātve mokṣasya puruṣārthatā- 25 pratipādaka-ṣṛuty-ādi-virodha » ity āta āha:

**tatṛā 'py avirodhaḥ. 21.**

tatṛā 'py antarāya-dhvaṃsasya mokṣatve 'pi puruṣārthatvā-'virodha ity arthaḥ. duḥkha-yoga-viyogāv eva hi puruṣe kalpitāu, na tu duḥkha-bhogo 'pi. bhogaḥ ca pratibimba-rūpeṇa duḥkha-sambandha ity atāḥ 30 pratibimba-rūpeṇa duḥkha-nivṛttir yathā-'rthāi 'va puruṣārthaḥ. sa evā 'ntarāya-dhvaṃsaḥ; tādrṣaḥ ca mokṣo yathā-'rtha eve 'ti bhāvaḥ.

« nanv antarāya-dhvaṃsa-mātram cen muktis, tarhi ṣṛavana-mātreṇāi 35 'va tat-siddhiḥ syād, ajñāna-pratibaddha-kaṇṭha-cāmikara-siddhi-vad » iti. tatṛā 'ha:

**adhikāri-trāividhyān na niyamaḥ. 22.**

uttama-madhyamā-'dhamās trividhā jñānā-'dhikāriṇaḥ; tena ṣṛavaṇa-mātrā-'nantaram eva mānasa-sākṣātkāraḥ sarveṣāṃ iti na niyama ity arthaḥ. ato mandā-'dhikāra-doṣād Virocana-'dinām ṣṛavaṇa-mātrāc citta-vilāyana-kṣamam mānasa-jñānaṃ no 'tpaunaṃ, na tu ṣṛavaṇasya jñāna-  
6 janana-'sāmāthyād iti.

na kevalaṃ ṣṛavaṇa-mātraṃ jñāne dṛṣṭa-kāraṇam, anyad apī 'ty āha :  
**dārḍhya-'rtham uttaraśāṃ. 23.**

ṣṛavaṇād uttaraśāṃ manana-nididhyāsanā-'dinām antarāya-dhvaṃsa-syā 'tyantikatva-rūpa-dārḍhya-'rtham niyama ity anuśajyate.

10 uttarāṇy eva sādhanāṇy āha :

**sthira-sukham āsanam iti na niyamaḥ. 24.**

āsane padmā-'sanā-'di-niyamo nā 'sti; yataḥ sthiraṃ sukhaṃ ca yat, tad evā 'sanam ity arthaḥ.

mukhyaṃ sādhanam āha :

15 **dhyānaṃ nirviṣayam manaḥ. 25.**

vṛtti-ḥṣṇyaṃ yad antaḥkaraṇam bhavati, tad eva dhyānaṃ yogaḥ citta-vṛtti-nirodha-rūpa ity arthaḥ. kārya-kāraṇā-'bhedenā kāraṇa-ḥṣṇaḥ kārye prayuktaḥ; etat-sādhanatvena dhyānasya vakṣyamāṇatvād iti.

« nanu yogā-'yogayoḥ puruṣasyāi 'karūpyāt kiṃ yogene? » 'ty ācāṅkya  
20 samādhatte :

**ubhayathā 'py aviṣeṣaḥ cen, nāi 'vam, uparāga-nirodhād vi-  
ṣeṣaḥ. 26.**

uparāga-nirodhād vṛtti-pratibimbā-'pāganād yogā-'vasthāyām ayogā-'vasthāto viṣeṣaḥ puruṣasye 'ti siddhānta-dalā-'rthaḥ; ṣeṣaṃ vyākhyāta-  
25 prāyam.

« nanu niḥsaṅge katham uparāgaḥ? » tatrā 'ha :

**niḥsaṅge 'py uparāgo 'vivekā. 27.**

niḥsaṅge yady api pāramārthika uparāgo nā 'sti, tathā 'py uparāga iva bhavati 'ti kṛtvā pratibimba evo 'parāga iti vyavahriyata uparāga-  
30 vivekibhir ity arthaḥ.

etad eva vivṛṇoti :

**japā-sphaṭikayor iva no 'parāgaḥ, kiṃ tv abhimānaḥ. 28.**

yathā japā-sphaṭikayor no 'parāgaḥ, kiṃ tu japā-pratibimba-vaḥśād uparāgā-'bhimāna-mātraṃ (raktaḥ sphaṭika) iti, tathāi 'va buddhi-puru-  
35 ṣayor no 'parāgaḥ, kiṃ tu buddhi-pratibimba-vaḥśād uparāgā-'bhimāno



'viveka-vaçād ity arthah. ata uparāga-tulyatayā vṛtti-pratibimba eva puruṣo-parāga iti sūtra-dvaya-paryavasito 'rthah. tathā ca smaryate:

“yathā jale candramasaḥ kampā-'dis tat-kṛto guṇaḥ,  
dr̥çyate 'sann api draṣṭur ātmano 'nātmano guṇa” iti.

eṣa eva ca duḥkhā-'tmaka-vṛtter uparāgo duḥkha-nivṛtṭy-ākhyā-mokṣasyā 5  
'ntarāyāḥ; tasya ca dhvaṃsaç citta-layāt; so 'pi ca citta-vṛtti-nirodhā-  
'khyenā 'samprajñāta-yogene 'ty ato yogād evā 'ntarāya-dhvaṃso bhavati  
'ti yoga-çāstrasyā 'pi siddhāntah.

“dhyānaṃ nirviṣayam mana” iti yoga uktaḥ. tasya sādhanāny ācak-  
ṣāṇa eva yathokto-'parāgasya nirodho-'pāyam āha: 10

**dhyāna-dhāraṇā-'bhyāsa-vāirāgyā-'dibhis tan-nirodhah. 29.**

samādhi-dvārā dhyānaṃ yogasya kāraṇaṃ, dhyānasya ca kāraṇaṃ  
dhāraṇā, tasyāç ca kāraṇaṃ abhyāsaç citta-sthāirya-sādhanā-'nuṣṭhānam,  
abhyāsasyā 'pi kāraṇaṃ viṣaya-vāirāgyaṃ, tasyā 'pi doṣa-darçana-yama-  
niyamā-'dikam iti Pātañjali-'kta-prakriyayā tan-nirodha uparāga-nirodho 16  
bhavati citta-vṛtti-nirodhā-'khyā-yoga-dvāre 'ty arthah.

citta-niṣṭha-dhyānā-'dinā puruṣasyo 'parāga-nirodhe pūrvā-'cārya-sid-  
dham dvāraṃ darçayati:

**laya-vikṣepayor vyāvṛtṭye 'ty ācāryah. 30.**

dhyānā-'dinā cittasya nidrā-vṛtṭeḥ pramāṇā-'di-vṛtṭeç ca nivṛtṭyā 20  
puruṣasyā 'pi vṛtṭy-uparāga-nirodho bhavati; bimba-nirodhe pratibimbasyā  
'pi nirodhād iti pūrvā-'cāryā āhur ity arthah. yathā Patañjalir “yogaç  
citta-vṛtti-nirodhah,” “tadā draṣṭuḥ svarūpe 'vasthānam,” “vṛtti-sārūpyam  
itaratre” 'ti sūtra-trayeṇāi 'tad evā 'ha, tathā

“nityaḥ sarvatra-go hy ātmā; buddhi-saṃnidhimattayā 25  
yathā-yathā bhaved buddhir ātmā tadvad ihe 'śyata”

ity-ādi-smṛtayo 'py etad āhur iti. tad evam asamprajñāta-yogād eva  
sākṣātkāra-dvārā mokṣā-'ntarāya-dhvaṃsa iti praghāṭakā-'rthah.

dhyānā-'dāu guhā-'di-sthāna-niyamo nā 'stī 'ty āha:

**na sthāna-niyamaç, citta-prasādāt. 31.**

citta-prasādād eva dhyānā-'dikam; atas tatra na guhā-'di-sthāna-  
niyama ity arthah. çāstre tv āutsargikā-'bhīprayeṇāi 'vā 'raṇya-giri-guhā-  
'di-sthānaṃ yogasyo 'ddiṣṭam iti. ata eva Brahma-sūtram api: “yatrāi  
'kāgratā, tatrā 'viçeṣād” iti.

samāpto mokṣa-vicāraḥ; idānīm puruṣā-'pariṇāmitvāya jagat-kāraṇam 35  
upasarṃharati:

**prakṛter ādya-'pādānatā, 'nyeśām kāryatva-ṣṛuteḥ. 32.**

mahad-ādinām kāryatva-ṣṛavanāt teṣūm mūla-kāraṇatayā prakṛtiḥ  
sidhyatī 'ty arthaḥ.

« nanu puruṣa evo 'pādānam bhavatu. » tatrā 'ha :

**5 nityatve 'pi nā 'tmano, yogyatvā-'bhāvāt. 33.**

guṇavattvaṃ saṅgitvaṃ co 'pādāna-yogyatā. tayoṛ abhāvāt puru-  
ṣasya nityatve 'pi no 'pādānatvam ity arthaḥ.

« nanu “ bahviḥ prajāḥ puruṣāt samprasūtā ” ity-ādi-ṣṛuteḥ puruṣasya  
kāraṇatvā-'vagamād vivartā-'di-vādā āṣṛayaṇīyā? » ity āṣaṅkyā 'ha :

**10 ṣṛuti-virodhān na kutarkā-'pasadasyā 'tma-lābhaḥ. 34.**

puruṣa-kāraṇatāyām ye-ye pakṣāḥ sambhūvitās, te sarve ṣṛuti-viruddhā  
ity atas tad-abhyupagantṛṇām kutāṛkikā-'dy-adhamānām ātma-svarūpa-  
jñānam na bhavatī 'ty arthaḥ. etenā 'tmani sukha-duḥkhā-'di-guṇo-  
'pādānatva-vādinō 'pi kutāṛkikā eva, teṣūm apy ātma-yathārtha-jñānam

**15 nā 'stī 'ty avagantavyam. ātma-kāraṇatā-ṣṛutayaḥ ca ṣakti-ṣaktimad-  
abhedeno 'pāsanā-'rthā eva; “ ajām ekām ” ity-ādi-ṣṛutibhiḥ pradhāna-  
kāraṇatā-siddheḥ. yadi cā 'kāṣasyā 'bhrā-'dy-adhiṣṭhāna-kāraṇatā-vad  
ātmanāḥ kāraṇatvam ucyate, tadā tan na nirākurmaḥ; pariṇāmasyāi 'va  
pratiṣedhād iti.**

**20 « sthāvara-jaṅgamā-'diṣu prthivy-ādinām eva kāraṇatva-darṣanāt  
katham prakṛteḥ sarvo-'pādānatvam? » tatrā 'ha :**

**pāramparye 'pi pradhānā-'nuvṛttir, apu-vat. 35.**

sthāvarā-'diṣu paramparayā kāraṇatve 'pi teṣu pradhānasyā 'nugamād  
upādānatvam akṣatam; yathā 'ñkurā-'di-dvāṛakatve 'pi sthāvarā-'diṣu  
**25 pārthivā-'dy-aṇūnām anugamād upādānatvam ity arthaḥ.**

vana-nyāyena prakṛter vyāpakatve pramāṇam āha :

**sarvatra kārya-darṣanād vibhutvam. 36.**

avyavasthayā sarvatra vikāra-darṣanāt pradhānasya vibhutvam;  
yathā 'ñor ghaṭā-'di-vyāpitvam ity arthaḥ. etac ca prāg eva vyākhyā-  
**30 tam.**

« nanu paricchinnatve 'pi yatra kāryam utpadyate, tatra gacchatī 'ti  
vaktavyam? » tatrā 'hā :

**gati-yoge 'py ādya-kāraṇatā-hānir, apu-vat. 37.**

gati-svikāre 'pi paricchinnatayā mūla-kāraṇatvā-'bhāvāḥ pārthivā-'dy-  
**35 apu-dṛṣṭāntene 'ty arthaḥ.**

athave 'ttham vyākhyeyam. « nanu triguṇā-'tmaka-pradhānasyā 'nyo-

'nya-samyogā-'rtham ṛuti-smṛtiṣu kriyā kṣobhā-'khyā ṛūyate; kriyāvat-tvāc ca tantv-ādi-dṛṣṭāntena mūla-kāraṇatvā-'bhāva » ity ācāṅkya pariharati: gati-yoge 'py ādya-kāraṇatā-'hānir, aṇu-vat. gatiḥ kriyā; tat-sattve 'pi mūla-kāraṇatāyā ahānīḥ; yathā vaiṣeṣika-mate pārthivā-'dy-aṇūnām ity arthaḥ.

5

« nanu prthivy-ādīnām navānām eva dravyāṇām darṣanāt katham prthivītvā-'di-ṣūnyam pradhānā-'khyam dravyam ghaṭeta? na ca <pradhānam dravyam eva mā 'stv> iti vācyam; samyoga-vibhāga-pariṇāmā-'dibhir dravyatva-siddher » iti. tatrā 'ha:

**prasiddhā-'dhikyam pradhānasya, na niyamaḥ. 38.**

10

prasiddha-nava-dravyā-'dhikyam eva pradhānasya; ato navāi 'va dravyāṇi 'ti na niyama ity arthaḥ. ātmā-'tiriktānām prthivy-ādīnām aṣṭānām eva kāryatva-ṇvāṇām cā 'tra niyame bādhakam iti bhāvaḥ.

« kim sattvā-'dayo guṇā eva prakṛtir, athavā guṇa-traya-rūpa-dravya-trayā-'dhāra-bhūtā prakṛtir? » iti samṇaye 'vadhārayati:

15

**sattvā-'dīnām a-tad-dharmatvam, tad-rūpatvāt. 39.**

sattvā-'di-guṇānām prakṛti-dharmatvam nā 'sti, prakṛti-svarūpatvād ity arthaḥ. yady api ṛuti-smṛtiṣu 'bhayam eva ṛūyate, tathā 'pi lāghavā-'di-tarkataḥ svarūpatvam evā 'vadhāryate, na tu dharmatvam. tathā hi, sattvā-'di-trayaṁ kim prakṛteḥ kārya-rūpo dharmo, 'thavā 'kācasya vāyuvat samyoga-mātreṇa nitya eva dharmāḥ syāt? ādye ekasyā eva prakṛter dravyā-'ntara-saṅgam vinā vicitra-guṇa-trayo-'tpatty-asambhavaḥ; dṛṣṭa-viruddha-kalpanā-'nāucityam ca. antye nityebhya eva sattvā-'dibhyo 'nyo-'nya-saṅgena vicitra-sakala-kāryo-'papattāu tad-atirikta-prakṛti-kalpanā-vāiyarthyaṁ iti. sattvā-'dīnām prakṛti-kāryatvā-'di-vacanāni cā 'ṇvataḥ prakāṣā-'di-kāryo-'pahitatayā 'bhīyyakty-ādikam eva bodhayanti; yathā prthivīto dvīpo-'tpattim iti.

« nanv evam aṣṭāvinṇati-tattva-pratipādaka-ṇvāstra-virodha » iti cen, na; tatra prakṛti-dharmāṇām sukhā-'dīnām vaiṣeṣika-guṇānām prthak-tattvā-'bhyupagamena tattvānām aṣṭāvinṇati-sāṃkhyo-'papatteḥ.

30

vastutas tv idaṁ sūtram itthaṁ vyākhyeyam: sattvā-'dīnām a-tad-dharmatvam prakṛti-kārya-mātratvā-'bhāvaḥ; tad-rūpatvāt prakṛter api sattvā-'di-rūpatvāt,

« sattvam rajas tama iti eṣāi 'va prakṛtiḥ smṛte »

'ty-ādi-smṛtibhya iti. tathā ca vaiṣeṣikānām prthivy-ādīṇāṁ ivā 'smākam api 35 kārya-kāraṇo-'bhaya-rūpatayā sattvā-'diṣu prakṛti-kāryatvā-'di-vākyānām avirodhaḥ. tatra sāmyā-'vasthaṁ sattvam aṇu-tulyam vāṣamyā-'vastha-

syā tantu-tulyasya mahat-tattvā-'di-kāraṇa-sattvasya kāraṇam. evaṃ rajas-tamasī api.

pradhāna-pravṛtṭeḥ prayojanam upasamharati :

anupabhoge 'pi pum-arthaṃ sṛṣṭiḥ pradhānasyo, 'ṣṭra-kuṇḍikuma-vahana-vat. 40.

tr̥tīyā-'dhyāya-sṭhe "pradhāna-sṛṣṭiḥ parārthe" 'ty-ādi-sūtre vyākhyā-tam idam.

vicitra-sṛṣṭāu nimitta-kāraṇam āha :

karma-vāicitryāt sṛṣṭi-vāicitryam. 41.

10 karma dharmā-'dharmāu. sugamam anyat.

« nanu bhavatu pradhānāt sṛṣṭiḥ; pralayas tu kasmāt? na hy ekas-māt kāraṇād viruddha-kārya-dvayaṃ ghaṭate. » tatrā 'ha :

sāmya-vāiṣamyābhyām kārya-dvayam. 42.

sattvā-'di-guṇa-trayam pradhānam; teṣāṃ ca vāiṣamyāṃ nyūnā-  
15 'tirikta-bhāvena saṃhananam; tad-abhāvaḥ sāmyam. tābhyām hetubhyām  
ekasmād eva sṛṣṭi-pralaya-rūpaṃ viruddha-kārya-dvayam bhavati 'ty  
arthaḥ. sthitis tu sṛṣṭi-madhye praviṣṭe 'ty āçayena tat-kāraṇatvam  
pradhānasya na pṛthag vicāritam.

« nanu pradhānasya sṛṣṭi-svābhāvyāj jñāno-'ttaram api saṃsāraḥ syāt. »

20 tatrā 'ha :

vimukta-bodhān na sṛṣṭiḥ pradhānasya, loka-vat. 43.

vimuktatayā puruṣa-sākṣātkārād dhetoḥ pradhānasya tat-puruṣā-  
'rthaṃ punaḥ sṛṣṭir na bhavati, kṛtā-'rthatvāt. loka-vat; yathā lokē  
amātyā-'dayo rājño 'rthaṃ sampādya kṛtā-'rthāḥ santo na punā rājē-'rthaṃ  
25 pravartante, tathāi 'va pradhānam ity arthaḥ. vimukta-mokṣā-'rthaṃ hi  
pradhāna-pravṛttir ity uktam. sa ca jñānān niṣpanna iti bhāvaḥ.

« nanu pradhānasya sṛṣṭy-uparamo nā 'sti; ajñānāṃ saṃsāra-darçanāt.  
tathā ca pradhāna-sṛṣṭyā muktasyā 'pi punar-bandhaḥ syāt. » tatrā 'ha :

nā 'nyo-'pasarpāṇe 'pi mukto-'pabhogo, nimittā-'bhāvāt. 44.

30 kārya-kāraṇa-saṃghātā-'di-sṛṣṭyā 'nyān prati pradhānasyo 'pasarpāṇe  
'pi na muktasyo 'pabhogo bhavati; nimittā-'bhāvāt; upabhoge nimittānāṃ  
svo-'pādhi-samyoga-viçeṣa-tat-kāraṇā-'vivekā-'dīnām abhāvād ity arthaḥ.  
idam eva hi muktam prati pradhāna-sṛṣṭy-uparamo, yat tad-bhoga-hetoḥ  
svo-'pādhi-pariṇāma-viçeṣasya janmā-'khyasyā 'nutpādanam iti.

« nanv iyaṃ vyavasthā tadā ghaṭeta, yadi puruṣa-bahutvaṃ syāt. tad eva tv ātmā-'dvāita-ṣṛuṭi-bādhitaṃ » ity āṇḍikyā 'ha :

**puruṣa-bahutvaṃ vyavasthātaḥ. 45.**

, “ye tad vidur, amṛtās te bhavanty; athe 'tare duḥkham evā 'piyanti”  
'ty-ādi-ṣṛuṭy-ukta-bandha-mokṣa-vyavasthāta eva puruṣa-bahutvaṃ sidh- 6  
yati 'ty arthaḥ.

« nanū 'pādhi-bhedād bandha-mokṣa-vyavasthā syāt. » tatrā 'ha :

**upādhiḥ cet, tat-siddhāu punar dvāitam. 46.**

upādhiḥ cet svikriyate, tarhy upādhi-siddhyāi 'va punar advāita-bhaṅga ity arthaḥ. vastutas tū 'pādhi-bhede 'pi vyavasthā na sambhavati 10  
'ti prathamā-'dhyāya eva prapañcitam.

« nanū 'pādhayo 'py āvidyikā iti na tāir advāita-bhaṅga » ity āṇḍi-  
kāyām āha :

**dvābhyām api pramāṇa-virodhaḥ. 47.**

puruṣo 'vidye 'ti dvābhyām apy aṅgīkṛtābhyām advāita-pramāṇasya 15  
ṣṛuter virodhas tad-avastha eve 'ty arthaḥ.

aparam api dūṣaṇa-dvayam āha :

**dvābhyām apy avirodhān na pūrvam uttarām ca sādhakā-  
'bhāvāt. 48.**

dvābhyām apy aṅgīkṛtābhyām pūrvam pūrva-pakṣo bhavatām na 20  
ghaṭate; asmābhir api prakṛtiḥ puruṣaḥ ce 'ti dvayor evā 'ṅgīkārāt;  
vikāśasyā 'nityatayā vācā-'rambhaṇa-mātratāyā asmābhir api 'ṣṭatvāt.  
« nanu puruṣa-nānātva-svikārāt prakṛter nityatva-svikārāc oā 'sty evā  
'smad-virodha » ity āṇḍikya dūṣaṇā-'ntaram āha : “uttaram ce” 'ty-ādinā.  
advāita-vādinām uttarām siddhāntaḥ ca na ghaṭate; ātma-sādhaka-pramā- 25  
ṇasyā-'bhāvāt. tad-aṅgīkāre ca tenāi 'vā 'dvāita-hānir ity arthaḥ.

« nanu sva-prakāṣatayā 'tmā setsyati. » tatrā 'ha :

**prakāṣatas tat-siddhāu karma-kartṭ-virodhaḥ. 49.**

cāitanya-rūpa-prakāṣataḥ cāitanya-siddhāu karma-kartṭ-virodha ity  
arthaḥ. prakāṣya-prakāṣa-sambandhe hi prakāṣanam ālokā-'diṣu dṛṣṭam; 30  
svasya sāksāt svasmin sambandhaḥ ca viruddha iti. asman-mate tu  
buddhi-vṛṭty-ākhyā-pramāṇā-'ṅgīkārāt tad-dvārā pratibimbe-rūpasya svasya  
bimbe-rūpe svasmin sambandho ghaṭate; yathā sūrye jala-dvārā prati-  
bimbe-rūpa-sva-sambandha iti bhāvah. ātmanaḥ sva-prakāṣatva-ṣṛutis tv  
an-anyo-'pādhika-prakāṣā-'di-parā bodhyā.

« nanu nā 'sti karma-kartṛ-virodhaḥ ; sva-niṣṭha-prakāṣa-dharma-dvārā svasya sva-sambandha-sambhavāt ; yathā vaiṣeṣikāṇāṃ sva-niṣṭha-jñāna-dvārā svasya svayaṃ viśaya » iti. tatrā 'ha :

**jaḍa-vyāvṛtto jaḍam prakāṣayati cid-rūpaḥ. 50.**

5 cetane prakāṣa-rūpa-dharmaḥ sūryā-'diṣv iva nā 'sti, kim tu cid-rūpaḥ cit-svarūpa eva padārtho jaḍam prakāṣayati ; yato jaḍa-vyāvṛtti-mātreṇa cid ity ucyate, na tu jaḍa-vilakṣaṇa-dharmavattaye 'ty arthaḥ. ata eva nirdharmatayā “sa eṣa ne 'ti ne 'tī ” 'ty eva ṣrutyo 'padiṣyate, na tu vidhi-mukhataye 'ti. tathā ca smṛtir api :

10 “ < idam tad > iti nirdeṣṭum guruṇā 'pi na ṣakyata ” iti.

< jaḍa-vyāvṛttāv > iti pāṭhe 'pi hetāu saptamāyā 'yam evā 'rthaḥ. — asmiṃś ca sūtre « jaḍam eva prakāṣayati cid-rūpo, na tv ātmānam » iti nā 'rthaḥ. tathā sati hi tasyā 'jñeyatvena sādhakā-'bhāva-rūpaṃ bādhakam papeṣū 'panyāsā-'narham ; svasyā 'pi tulya-nyāyatvād iti.

15 « nanv evam pramāṇā-'dy-anurodhena dvāita-siddhāv advāita-ṣruteḥ kā gatiḥ ? » tatrā 'ha :

**na ṣrutī-virodho, rāginām vāirāgyāya tat-siddheḥ. 51.**

advāita-ṣrutī-virodhas tu nā 'sti ; rāginām puruṣā-'tirikte vāirāgyāyāi 'va ṣrutibhir advāita-sādhanaḥ ; puruṣa-jñāna iva dvāitā-'bhāva-jñāne sva-  
20 tantra-phalā-'ntarā-'craṇaṇāt. tac ca vāirāgyaṃ sad-advāitenāi 'vo 'papadyate, sattvaṃ ca kūṭasthatvaṃ ity arthaḥ. ata eva ṣrutir api sad-advāitam eva Chāndogye pratipāditavati 'ti bhāvaḥ.

na kevalam ukta-yuktyāi 'vā 'dvāita-vādinō heyā, api tu jagad-asatyatā-grāhaka-pramāṇā-'bhāvenā 'pī 'ty āha :

25 **jagat-satyatvam, aduṣṭa-kāraṇa-janyatvād, bādhakā-'bhāvāt. 52.**

nidrā-'di-doṣa-duṣṭā-'ntaḥkaraṇā-'di-janyatvena svāpna-viśaya-ṣaṅkha-pītimā-'dīnāṃ asatyatvaṃ loke dr̥ṣṭam. tac ca mahad-ādi-prapañce nā 'sti ; tat-kāraṇasya prakṛter Hiranyagarbha-buddheḥ cā 'duṣṭatvāt ;  
30 “ yathā-pūrvam akalpayad ” ity-ādi-ṣraṇaṇāt. « nanu “ ne 'ha nānā 'sti kim-cane ” 'ty-ādi-ṣrutya bādhitatvenā 'vidyā-'di-nāmā kaṣ-ṣaṇā 'nādir doṣaḥ kalpanīyaḥ. » tatrā 'ha : “ bādhakā-'bhāvād ” iti. ayam bhāvaḥ : “ ne 'ha nānā 'sti kim-cane ” 'ty-ādi-ṣrutayo yāḥ parāḥ prapañca-bādhakatayā 'bhīpreyante, tāḥ prakaraṇā-'nusāreṇa vibhāgā-'di-pratiṣedhikā eva,  
35 na tu prapañcā-'tyanta-tucoḥatā-parāḥ ; svasyā 'pi bādhā-'pattyā svā-'rthā-'sādhakatva-prasaṅgāt. na hi svapna-kālīna-ṣabdasya bādhe taj-jñāpito 'py arthaḥ punar na saṃdhiyate iti. tasmād ātmā-'vighātakatayā ṣrutayo

na prapañcasyā 'tyanta-bādha-parā iti. tatra "ne 'ha nānā 'sti kim-cane" 'ty-ādi-ṣruter <brahma-vibhaktam kim-api nā 'stī> 'ty arthaḥ;

"sarvaṃ samāpnoṣi, tato 'si sarva"

ity-ādi-smṛty-eka-vākyatvāt. "vācā-rambhaṇam vikāro nāma-dheyam, mṛttike 'ty eva satyam" ity-ādi-ṣrutes tu nityatā-rūpa-pāramārthika-sattā-<sup>6</sup> viraho 'rthaḥ; anyathā mṛttikā-dṛṣṭāntā-'siddheḥ; na hi loke mṛttikā-vikārāṇam atyanta-tucchatvaṃ siddham, yena dṛṣṭāntatā syād iti.

"na nirodho na co 'tpattir na baddho na ca sādhaḥ  
na mumukṣur na vāi mukta ity eṣā paramārthate"

'ty-ādi-ṣrutes tv ātmā-'tiriktasya kūṣṭha-nityatā-rūpā-'tiparamārtha-sattā-<sup>10</sup> viraho 'rthaḥ; kim cū 'tmano nirodhā-'dy-abhāvo 'rthaḥ; anyathāi 'tādṛṣa-jñānasya mokṣa-phalakatva-pratipādana-virodhāt. na hi <mokṣo mithye> 'ti pratipādyā mokṣasya phalatvaṃ apramattaḥ pratipādayati 'ti. yāc cā 'tmāi-'kya-ṣrutayas, tās tu prathamā-'dhyāya eva vyākhyātāḥ; Brahma-mīmāṃsā-bhāṣye cāi 'tā anyāc ca ṣrutayo 'smābhir vyākhyātā iti dik.<sup>16</sup>

na kevalam vartamāna-daṣṭyām eva prapañcaḥ sann, api tu sadāi 've 'ty āha:

**prakāra-'ntarā-'sambhavāt sad-utpattiḥ. 53.**

pūrvō-'kta-yuktibhir asad-utpādā-'sambhavāt sūkṣma-rūpeṇa sad evo 'tpadyate 'bhivyaktam bhavati 'ty arthaḥ.<sup>20</sup>

kartṛtva-bhokṛtṛvayor vāiyadhikarāṇye 'pi vyavasthām upapādayati sūtrābhyām:

**ahamkāraḥ kartā, na puruṣaḥ. 54.**

abhimāna-vṛttikam antaḥkaraṇam ahamkāraḥ. sa eva kṛtimān; abhimāno-'ttaram eva prāyaṣaḥ pravṛtti-darṣanāt; na tu puruṣo, 'pariṇāmitvād<sup>25</sup> ity arthaḥ. pūrvam ca <dharma-'dikam buddher> iti yad uktam, tad ekasyāi 'vā 'ntaḥkaraṇasya vṛtti-mātra-bhedā-'ṣayena.

**cid-avasānā bhuktis, tat-karmā-'rjitatvāt. 55.**

ahamkārasya kartṛtve 'pi bhogaḥ city eva paryavasanno bhavati; ahamkārasya samhatatvena parārthatvāt. «nanv evam anya-niṣṭha-kar-<sup>30</sup> maṇā 'nyasya bhoge puruṣa-viṣeṣa-niyamo na syāt.» tatrā 'ha: "tat-karmā-'rjitatvād" iti; ahamkāreṇā 'sañjitam tasyāc cito yat karma, taj-janyatvād bhogasye 'ty arthaḥ. yo 'hamkāro yam puruṣam ādāyā 'cetane <'ham, mame> 'ti vṛttim karoti, tasyā 'hamkārasya karma tasyā 'tmana ucyate, tenāi 'va ca karmaṇā tatrā 'tmani bhogo 'rjyata iti nā 'tiprasaṅga<sup>35</sup> ity āṣayah.

Brahma-lokā'-nta-gatibhir nā 'sti niṣkṛtiḥ iti pūrvo'-kte kāraṇam darśayati :

candrā'-di-loke 'py āvṛttiḥ, nimitta-sadbhāvat. 56.

nimittam aviveka-karmā'-dikam. sugamam anyat.

5 « nanu tat-tal-loka-vāsi-jano'-padeṣād anāvṛttiḥ syāt? » tatrā 'ha :

lokasya no 'padeṣāt siddhiḥ, pūrva-vat. 57.

yathā pūrvasya manuṣya-lokasyo 'padeṣa-mātrān na siddhir jñāna-niṣpattiḥ, evaṃ tat-tal-loka-stha-lokasyo 'padeṣa-mātrāt tad-gatānām jñāna-niṣpattiḥ na niyamena bhavati 'ty arthaḥ.

10 « nanv evam Brahma-lokāḍ anāvṛtti-ṣṛuteḥ kā gatiḥ? » tatrā 'ha :

pāramparyeṇa tat-siddhāu vimukti-ṣṛutiḥ. 58.

Brahma-lokā'-di-gatānām ṣṛavaṇa-mananā'-di-paramparayā prāyaḥ jñāna-siddhāu satyām vimukti-ṣṛavaṇam; na tu sāksād-gati-mātreṇa 'ty arthaḥ. tal-loke jñānasya prāyikatvād anya-lokāḍ viṣeṣa iti.

15 paripūrṇatve 'py ātmano gati-ṣṛutim upapādayati :

gati-ṣṛuteḥ ca vyāpakatve 'py upādhi-yogād bhoga-deṣa-kāla-lābho, vyoma-vat. 59.

vyāpakatve 'py ātmano gati-ṣṛavaṇā'-nurodhena bhoga-deṣasya kāla-vaçāl lābhaḥ sidhyati, vyoma-vat upādhi-yogena 'ty arthaḥ. yathā hy 20 ākāṣasya pūrṇatve 'pi deṣa-viṣeṣa-gatir ghaṭā'-dy-upādhi-yogād vyavahri-yate, tathāi 've 'ti. tathā ca ṣṛutiḥ :

“ghaṭa-samvṛtam ākāṣam nīyamāne ghaṭe yathā,  
ghaṭo nīyeta, nā 'kāṣam, tadvaj jīvo nabho'-pama ” iti.

“bhoktur adhiṣṭhānād bhogā'-yatana-nirmāṇam ” iti yad uktam, tat 25 prapañcayati :

anadhiṣṭhitasya pūti-bhāva-prasaṅgān na tat-siddhiḥ. 60.

bhoktr-anadhiṣṭhitasya çukrā'-deḥ pūti-bhāva-prasaṅgān na pūrvo'-kta-bhogā'-yatana-siddhir ity arthaḥ.

« nanv adhiṣṭhānam vināi 'vā 'drṣṭa-dvārā bhoktrbhyo bhogā'-yatana- 30 nirmāṇam bhavatu. » tatrā 'ha :

adrṣṭa-dvārā ced, asambaddhasya tad-asambhavāç, jalā'-di-vad aṅkure. 61.

çukrā'-dāu sāksād asambaddhasyā 'drṣṭasya çarirā'-di-nirmāṇe bhoktr-dvāratvā'-sambhavād, bijā'-sambaddhānām jalā'-dīnām aṅkuro'-tpattāu



karṣakā-'di-dvāratva-vad ity arthaḥ. ataḥ svā-'çraya-samyoga-sambandhenāi 'vā 'drṣṭa-sambandhaḥ çukrā-'diṣu vaktavyaḥ. tathā ca siddham adṛṣṭavad-ātma-samyoga-rūpasyā 'dhiṣṭhānasya bhogo-'pakaraṇa-nirmāṇa-hetutvam iti bhāvaḥ.

vāiçeṣikā-'di-nayenā 'drṣṭa-dvārakam ātma-kāraṇatvam abhyupetya 5 tat-sambandha-ghaṭakatayā 'tmano 'dhiṣṭhātṛtvaṁ sthāpitam. sva-siddhānte tv adṛṣṭā-'dīnām ātma-dharmatvā-'bhāvāt tad-dvārā bhoktur hetutvam eva na sambhavatī 'ty āha :

**nirguṇatvāt tad-asambhavād, ahaṃkāra-dharmā hy ete. 62.**

bhoktur nirguṇatvenā 'drṣṭā-'sambhavāc ca nā 'drṣṭa-dvārakatvam; 10 hi yasmād ete 'drṣṭā-'dayo 'haṃkārasyā 'ntaḥkaraṇa-sāmānyasyai 'va dharmā ity arthaḥ. tathā cā 'sman-mate dvāra-nāirapekṣyeṇa samyoga-mātreṇa sāṅksād eva bhoktur adhiṣṭhānam sidhyatī 'ti bhāvaḥ.

« nanu cet puruṣo vyāpakas, tarhi

“bālā-'gra-çata-bhāgasya çatadhā kalpitasya ca  
bhāgo jīvaḥ sa vijñeyaḥ, sa cā 'nantyāya kalpata”

15

iti çruti-pratipāditam jīva-paricchinnavatvam anupapannam. tathe 'çvara-pratiçedhāt puruṣāṇām cāi 'karūpyāḥ jīvātma-paramātma-vibhāgo 'pi çās-trīyo 'nupapanna » iti. tad idam āçāṅkā-dvayam apahartum āha :

**viçiṣṭasya jīvatvam anvaya-vyatirekāt. 63.**

20

“jīva bala-prāṇa-dhāraṇayor” iti vyutpattiyā jīvatvam prāṇitvam; tac cā 'haṃkāra-viçiṣṭa-puruṣasya dharmo, na tu kevala-puruṣasya. kutaḥ? anvaya-vyatirekāt; ahaṃkāravatām eva sāmāthyā-'tiçaya-prāṇa-dhāraṇayor darçanāt, tac-chūnyānām ca citta-vṛtti-nirodhasyāi 'va darçanāt; pravṛtti-hetu-rāgo-'tpādakasyā 'haṃkārasyā 'bhāvād ity arthaḥ. athavā 25 'ntaḥkaraṇa-viyoge mokṣa-pralayā-'dāu na jīvanam, tad-yoge ca jīvanam ity evam anvaya-vyatirekāu vyākhyeyāu.

tathā cā 'ntaḥkaraṇo-'pādhikam jīvasya paricchinnavatvam paramā-'tmā-'khyāt kevala-puruṣād bhinnatvam ce 'ti bhāvaḥ. — anena sūtreṇa viçiṣṭasya bhoktṛtvaṁ vā tvam-aham-pratyaya-gocaratvaṁ vā no 'ktam; sāṅksāt- 30 kāra-rūpasya bhogasyā 'haṃkāra-dharmatvā-'bhāvāt; tvam-aham-dharmi-puraskāreṇa vivekā-'nupapatteç ca. kiṁ tu

“yadā tv abheda-vijñānam jīvātma-paramātmanoh  
bhavet, tadā, muni-çreṣṭhāḥ, pāça-cchedo bhaviṣyati.  
ātmanam dvididham prāhuḥ parā-'para-vibhedataḥ;  
paras tu nirguṇaḥ prokto, 'py ahaṃkāra-yuto 'para”

35

ity-ādi-vākya-çato-'kto jīvātma-paramātma-vibhāga eva pradarcitah. tatra jivatāyām ahamkāra upalakṣaṇam eve 'ti.

idānīm mahad-ahamkārayor eva tad-itaram jagat kāryam, ne 'çvarasye 'ti Brahmā-'di-trayasyāi 'va vyāvahārike-'çvaratva-lābhāya pratipāda-  
5 yiṣyati. tatrā 'dāv ahamkāra-kāryam āha:

**ahamkāra-kartr-adhīnā kārya-siddhir, ne 'çvarā-'dhīnā, pramāṇā-'bhāvāt. 64.**

ahamkāra-rūpo yaḥ kartā, tad-adhīnāi 'va kārya-siddhiḥ sṛṣṭi-samhāra-niṣpattir bhavati; tādṛça-balasyā 'hamkāra-kāryatvāt; anaham-kṛteṣu tat-  
10 sāmartyā-'darçanāt. na tu vāiçeṣikā-'dy-uktā-'nahamkṛta-parame-'çvarā-'dhīnā; anahamkṛta-sṛṣṭir nitye-'çvare ca pramāṇā-'bhūvād ity arthaḥ. "aham bahu syām, prajāyeye" 'ti hy ahamkāra-pūrvikāi 'va sṛṣṭiḥ çrūyate. tatrā 'ham-çabdasyā 'nukaraṇa-mātratve pramāṇā-'bhāva iti. anena  
15 sūtreṇā 'hamkāro-'pādhikam Brahma-Rudrayoḥ sṛṣṭi-samhāra-kartṛtvam çruti-smṛti-siddham api pratipāditam.

«nanu bhavaty ahamkāro 'nyeṣām kartā; ahamkārasya tu kaḥ kartā?» tatrā 'ha:

**adrṣṭo-'dbhūti-vat samānatvam. 65.**

yathā sargā-'diṣu prakṛti-kṣobhaka-karmā-'bhivyaktiḥ kāla-viçeṣa-  
20 mātṛād bhavati, tad-udbodhaka-karmā-'ntarasya kalpane 'navasthā-prasaṅgāt, tathāi 'vā 'hamkāraḥ kāla-mātra-nimittād eva jāyate, na tu tasyā 'pi kartr-antaram asti 'ti samānatvam āvayor ity arthaḥ. na ca seçvaramate «kāryā-'bhivyaktir api 'çvareṇāi 'va kriyata» iti vaktum çakyate; içvarasya vāiṣamyā-nāirghṛnyā-'patteḥ. karma-sāpekṣatayāi 'va hī 'çvarasya vāiṣamyā-'dikam seçvarāiḥ parihartavyam. tac cet karme 'çvara evā 'dhitīṣṭhet, tarhi vāiṣamyā-'dikam āpadyetāi 've 'ti bhāvāḥ.

**mahato 'nyat. 66.**

ahamkāra-kāryāt sṛṣṭy-āder yad anyat pālanā-'ntaryāmitvā-'dikam, tan mahat-tattvād eva bhavati; viçuddha-sattvatayā 'bhīmāna-kāraṇā-  
30 'dy-abhāvena parā-'nugraha-mātra-prayojanakatvān niratiçaya-jñāna-balāi-'çvaryāc ce 'ty arthaḥ. anena ca sūtreṇa mahat-tattvo-'pādhikam Viṣṇoḥ pālakatvam upapāditam. mahat-tattvo-'pādhikatvāt tu Viṣṇur mahān parame-'çvaro brahme 'ti ca giyate. tad uktam:

"yad āhur Vāsudevā-'khyam cittam, tan mahad-ātmakam" iti.

35 atra çāstre kāraṇa-brahma tu puruṣa-sāmānyam nirguṇam eve 'ṣyate; içvarā-'nabhyupagamāt. tatra ca kāraṇa-çabdaḥ sva-çakti-prakṛty-upā-

dhiko vā nimitta-kāraṇatā-paro vā; puruṣārthasya prakṛti-pravartakatvād iti mantavyam.

«svāmy-artham prakṛteḥ pravṛtṭiḥ svata eva bhavati 'ti sthale-sthale proktam. tatra sva-svāmi-bhāvo bhogyā-bhokṣ-bhāvaḥ; sa ca prakṛti-pravṛtṭeḥ prāṇi nā 'sti' » 'ty āṇāṅkām pariharati: 5

**karma-nimittāḥ prakṛteḥ sva-svāmi-bhāvo 'py anādir, bijā-  
'ñkura-vat. 67.**

yeṣāṃ sāmkyāi-'kadeṣinām prakṛteḥ puruṣasya ca sva-svāmi-bhāvo bhogyā-bhokṣ-bhāvaḥ karma-nimittakas, tan-mate 'pi sa pravāha-rūpeṇā 'nādir eva, bijā-ñkura-vat, prāmāṇikatvād ity arthaḥ; ākasmikatte muk- 10  
tasyā 'pi punar-bhogā-patter iti.

aviveka-nimittakatva-mate 'py etad-anāditvaṃ samānam ity āha:

**aviveka-nimitto vā Pañcaçikhaḥ. 68.**

aviveka-nimitto vā sva-svāmi-bhāva iti Pañcaçikha āha; tan-mate 'py anādir ity arthaḥ. etad eva sva-matam, prāg uktatvāt. avivekaç ca 15  
pralaye 'pi karma-vad evā 'sti vāsanā-rūpeṇa 'ti. viveka-prāgabhāvo 'vi-veka iti mate tu bijā-ñkura-vad anāditvaṃ na ghaṭate; akhaṇḍa-prāg-abhāvasyāi 'vā 'khila-bhoga-hetutvād iti.

**liṅga-çarīra-nimittaka ity Sanandanācāryaḥ. 69.**

Sanandanācāryas tu liṅga-çarīra-nimittakaḥ prakṛti-puruṣayor bhogyā- 20  
bhokṣ-bhāva ity āha; liṅga-çarīra-dvārāi 'va bhogād iti. tan-mate 'py anādiḥ sa ity arthaḥ. yady api pralaye liṅga-çarīraṃ nā 'sti, tathā 'pi tat-kāraṇam aviveka-karmā-'dikam pūrva-sargīya-liṅga-çarīra-janyam asti; tad-dvārā bijā-ñkura-tulyatvaṃ svasvāmibhāva-liṅgaçarīrayor ity āçayaḥ.

çāstra-vākya-'rtham upasaṃharati:

25

**yad vā tad vā, tad-ucchittīḥ puruṣārthas — tad-ucchittīḥ puru-  
çārthāḥ. 70.**

karma-nimitto vā 'vivekā-'di-nimitto vā bhavatu prakṛti-puruṣayor bhogyā-bhokṣ-bhāvaḥ, sarvathā 'py anāditayā dur-ucchedasya tasyo 'cche- 30  
daḥ parama-puruṣārtha ity arthaḥ. tad etad ādāu pratijñātam: "trividha-  
duḥkhā-'tyanta-nivṛttir atyanta-puruṣārtha" iti. «nanv atra sukha-duḥ-  
kha-sādhāraṇa-bhoga-nivṛtṭiḥ puruṣārtha ucyate, tatra tu duḥkha-mātra-  
nivṛttir iti katham tatro 'ktasyā 'tro 'pasamhāra?» iti cen, na; çabda-  
bhede 'py arthā-'bhedāt. sukham hi tāvad duḥkha-pakṣe nikṣiptam iti  
sukha-bhogo 'pi duḥkha-bhoga eva; duḥkha-bhogo 'pi pratibimba-rūpeṇa 35  
puruṣe duḥkha-sambandha eva; svato nitya-nirduḥkhatvena ca prathama-

sūtre 'pi pratibimba-rūpeṇāi 'va duḥkha-nivṛttir vivakṣite 'ty eka evā 'rtha upakramo-'pasamhāra-sūtrayor iti. — bahulā-'ñcasya dvir-āvṛttiḥ ṣāstra-samāpty-arthā.

5      ṣāstra-mukhyā-'rtha-vistāras tantrā-'khye 'nukta-pūraṇāḥ  
ṣaṣṭhā-'dhyāye kṛtaḥ paçcād vākya-'rthaḥ co 'pasamhṛtaḥ.

tad idaṃ sāṃkhya-ṣāstram Kapila-mūrtyā bhagavān Viṣṇur akhila-loka-hitāya prakāṣitavān. yat tatra vedānti-bruvaḥ kaçcid āha: «sāṃkhya-praṇetā Kapilo na Viṣṇuḥ, kiṃ tv Agny-avatāraḥ Kapilā-'ntaram;

“Agniḥ sa Kapilo nāma sāṃkhya-ṣāstra-pravartaka”

10 iti smṛter » iti, tal loka-vyāmohana-mātram;

“etan me janma loke 'smin mumukṣūṇāṃ dur-āçayāt  
prasamkhyānāya tattvānāṃ sammatāyā 'tma-darçana”

ity-ādi-smṛtiṣu Viṣṇv-avatārasya Devahūti-putrasyāi 'va sāṃkhyo-'padeṣ-ṭṛtvā-'vagamāt; Kapila-dvaya-kalpanā-gāuravāc ca. tatra cū 'gni-çabdo

15 'gny-ākhyā-çakty-āveçād eva prayuktaḥ; yathā

“kālo 'smi loka-kṣaya-kṛt pravṛddha”

iti çrī-Kṛṣṇa-vākye kāla-çakty-āveçād eva kāla-çabdaḥ; anyathā viçva-rūpa-pradarçaka-Kṛṣṇasyā 'pi Viṣṇv-avatāra-Kṛṣṇād bhedā-'patter iti dik.

sāṃkhya-kulyām samāpūrya Vedānta-mathitā-'mṛtāḥ

20      Kapila-ṛṣir jñāna-yajña ṛṣin āpāyayat purā.

tad-vacaḥ-çraddhayā tasmin gurāu ca sthira-bhāvataḥ  
tat-prasāda-lavene 'daṃ tac-ohāstram vivṛtam mayā.

iti çrī-Vijñānabhikṣu-viracite Kāpila-sāṃkhya-pravacanasya bhāṣye tantrā-'dhyāyaḥ ṣaṣṭhaḥ.

25      iti sāṃkhya-pravacana-bhāṣyam  
samāptam.



## APPENDIX I.

### VARIANTS OF DR. FITZEDWARD HALL'S EDITION OF THE SĀMĀKHYA- PRAVACANA-BHĀṢYA.

The numbers on the left indicate the page and line of the present edition. The words following indicate Dr. Hall's reading in the corresponding passage of his edition. The abbreviation H. signifies Dr. Hall's edition.

This list, of course, does not include the mistakes and misprints which were corrected by Dr. Hall himself in his *Çuddhi-patram*; nor does it include mere differences of orthography and punctuation.

116 ( <i>that is page 1, line 16</i> ) 'smāt.	1421,22 <i>eva-eva-bhukta-vṛtti- vāsanā-vad (instead of svatvam ca . . . -vat- tvam).</i>	2815,16 <i>tat puruṣa vāś-mātram sarvaṃ, sphatika.</i>
29 <i>api (instead of eva).</i>		19 H. <i>omits sa.</i>
210 'tmā.'kartṛva-vittvas- yāi 'va.	36 <i>vaktavyatvād (instead of uktatvād).</i>	2917,18 <i>pramāṇāny upany- asyante.</i>
11 <i>manyamānaḥ (instead of sa samānaḥ).</i>	37 <i>nityayogḥ (instead of vi- bhvoḥ).</i>	304,5 'sāmhatā-'vasthe 'ti.
32,33 <i>atrā 'pi vyāvahārika- pāramārthika-bhāvo bhavati.</i>	1512 H. <i>adds anyat after vastu.</i>	11 <i>sāmānyo 'ti.</i>
34 <i>vaḥ (instead of te).</i>	14 <i>sāmvṛttikaṃ, sāmvṛttiḡ.</i>	25 <i>tad-asamgraha-nyūnatā.</i>
45 <i>dāitya.</i>	26 <i>-yogāṅgānuṣṭhānā.</i>	316 <i>jñānam atho 'py artha.</i>
510 <i>prakarṣeṇā 'syām.</i>	187 <i>bandhā-'patter.</i>	11 <i>āditya-maṇḍale.</i>
612,13 <i>bhāvaḥ (instead of vi- bhāgaḥ).</i>	22,23 <i>samskriyate.</i>	24 <i>tanmātrā (instead of tanmātrās).</i>
714 <i>sattve 'nutapyamāne tad- ākārā-'nurodhāt puruṣo.</i>	197 H. <i>adds iti goṣaḥ after kṣaṇikatvam.</i>	3615 'ty-ādi-kṣetrajñā. — pu- ruṣasya is missing.
817 <i>sattva-sambhavād (instead of sattā-'sambhavād).</i>	2012 H. <i>adds vijñāna-mātram after bandho 'pi.</i>	3712 <i>gāṇyo 'tpatti.</i>
35 <i>vā vasantam.</i>	2126 <i>sāmvṛttikaṃ.</i>	23 <i>sarga-pralaya-dharmi- ṇam</i>
934 'dāv <i>api vivekam eva.</i>	2315 <i>viyad-gāmi mano.</i>	3817 <i>vandhyatvam (instead of āndhyatvam).</i>
1019 'padeṣa- <i>gruter.</i>	2331 H. <i>omits adṛṣṭena.</i>	20 <i>cittasya vṛttayas.</i>
34 <i>svābhāvikaśāpāyo.</i>	2418 <i>vivekā-'khyā- (instead of 'vivekā 'khyā-).</i>	4123 <i>karma-cito.</i>
112 <i>abhāvo (instead of apāyo).</i>	2524 <i>-samyogasyāi (instead of -saṅgasyāi).</i>	24 <i>punya-cito.</i>
128 H. <i>adds hi after na.</i>	268 <i>hoya-betuh pratipāditaḥ.</i>	37 <i>tathā 'pi sā.</i>
13 <i>kāla-yoga.</i>	32 <i>viveka-nācakatvam (in- stead of 'viveka-nācaka tvam).</i>	429 <i>duḥkhā-'nivṛttir.</i>
15 H. <i>omits ca.</i>	37 <i>evam ca sati.</i>	34 <i>jñānasya 'kṣayatvaṃ na.</i>
34 <i>uttaratra vakṣyamāṇam.</i>	277 <i>ce 'ttham (instead of cet).</i>	432 <i>sākṣaj-jñāno-'pāya.</i>
37 <i>ced bandhane.</i>	35 H. <i>omits 'py.</i>	13 H. <i>omits tat pramāṇam.</i>
137 <i>api tu sa eva bandhaḥ.</i>	289 H. <i>omits ca.</i>	17 <i>tadā tū 'kte-'ndriya.</i>
13 H. <i>omits āḡu.</i>	10 <i>tathā ca.</i>	22 <i>puruṣa-niṣṭha-bodhaḥ prame.</i>
34 <i>ātmani.</i>		4413 H. <i>omits ca.</i>
149 <i>kartṛva-mātram duḥ- khitvā-</i>		477 <i>jñeyatā-'bhidhānāya.</i>
		19 <i>mahattva-rūpeṣa.</i>
		22 <i>tathā cā' yam jagaj-janaḥ.</i>

4812 cāi 'śāṁ (*instead of te-śāṁ*).

24-pratibimbasyāi 'vā 'ntaḥ-karaṇo-.

26 agni-yoga-viṣeṣa

4938 H. omits vṛtti-rūpam.

5330 aṭha (*before sarvaṁ*).

34 pratiyogi-rūpatve.

5411 atyantā-'bhāvā-'ṅgikā-rāt.

13,14 H. omits nā 'yaṁ ghaṭo.

5511 grutiḥ.

12 ātmāi 've (*instead of tama eve*).

13 ity-ādya.

31 sthita.

5734 ata (*instead of etad*).

5929 H. omits tu.

30 H. omits pratyekaṁ.

34 no 'papadyate.

6012 ce 'ti (*instead of ve 'ti*).

26 tu (*instead of tad*).

6417 gaṇasadhvam (*instead of sambaddham*).

686 bhedo.

6 H. omits tasya.

31 niyamaṇa sva-gocara-vṛtti-.

6731 ghaṭā-'kāṣa-vyavasthā.

686 H. omits tatra.

6912 jivo na mriyate.

701 H. omits vā.

17,18 ṣaḍdā-gocare.

23 'khaṇḍatā-pr-a-kalpanā-yām.

7115 evam muktānām.

32 -pāramārthika-sattvenā 'nyan no 'ti.

7294,25 sāmṛtyika-.

25 'vidyakatāyāc.

32 H. omits apy.

7520 H. omits tasmād vā.

7618 pravartate (*instead of pravartata iti*).

36 tu (*instead of nu*). H. omits 'thā 'kāmayamāno.

771 H. omits nīkāma āpta-kāma ātma-kāmo.

20 utpādye.

7814 H. omits devānām.

31-34 yathā kāraṇam svā-kāraḥ prakṛti-prabhā-vād iti (*instead of yathā ca . . . -abbhāvād iti*).

7920 tatṛ.

26 api gantavyam.

807 iti gantavyam.

828 H. omits upasthasya hy upasthā-'ntaram.

9 yasye 'ndriyasya, and ucyate.

15 H. omits tu.

22 H. omits tu.

33 H. omits ca.

8411 sa (*instead of sama*).

15 H. omits asmin.

27 nirāsyatvāt.

8628 cintā vṛttir as two separate words.

8825 pūrva-sargiya-kāraṇāir evo.

8919 H. omits iti.

33 caturtha-sūtra-.

901 prayujyate (*instead of sa yujyate*).

9131 vāsanā-bhūta-sūksmaṁ.

9213 sāvaṃśasyo.

18 'nukrāmatī, prāpam anukrāmantam.

18,19 H. omits sarve prāpā anūkrāmanti.

19 evā 'vakrāmatī.

9325 mādakatā caktiḥ.

9427 'nuṣṭhānam grutiṣv aṅgā-; and abhy (*instead of apy*).

9734 vighāte.

9830 'bhīhitā (*instead of 'bhi-matā*).

991 tuṣṭir between kālā-'khyā and ogha.

10013 buddhir.

10127 H. omits sā.

1027 karmāṇe 'ti, and nīṣik-tam.

14 sūtra-dvayam idaṁ vyā-khyāya (*instead of athavā . . . vyākhyeyam*).

17 tadā (*instead of ta-thā*).

10228 vibhūr agnute (*instead of vijugupsate*).

25 vikriyate (*instead of avikriyāḥ*).

10318 athāi 'ko.

31 parārthataḥ (*instead of parārtham svataḥ*).

10418 H. omits kāivalyam.

20,21 «nanv eka-puruṣa-muktāv eva vivekā-'kāra-vṛttyā viraktā prakṛtiḥ katham anya-puruṣā-'rtham punaḥ sṛṣṭān pravartatām? na ca prakṛter aṅga-bhedān nai 'ṣa doṣa iti vācyam; mukta-puruṣo-'pakara-pāir api pṛthivy-ādibhūr anyasya bhogyā-sṛṣṭi-darṣanād iti.» tatṛ 'ha (*instead of eka-puruṣān . . . darṣayati*).

22 na virajyate prabuddha-raju-tattvasyāi 'vo.

24-27 ekasmin puruṣe vivikta-bodhād viraktam api pradhānam nā 'nyasmin puruṣe sṛṣṭy-uparāgāya viraktam bhavati, kim tu tam prati sṛjaty eva; yathā prabuddha-raju-tattvasyāi 'vo 'rago bhayā-'dikam na janayati, mūḍham prati tu janayaty eve 'ty arthaḥ (*instead of yathā . . . parāṇ-mukhatā*).

33 H. omits kim tu.

1062 H. omits ca.

4 H. omits 'pi.

14 rūpa.

20 H. omits prakṛteḥ.

24 muktāv.

1062 H. omits ājāsyena.

3 H. omits paṇu-vat.

9 H. omits 'py.

11 tatra kālīḥ sādhanāir bandhaḥ (*instead of buddher . . . bandhaḥ*).

16 H. omits sva.

20 duḥkha-sambandhaḥ.

- 1074 avyaktā-'dya-  
10 asanniṣṭhaṃ (instead of anityam ca).  
18 ato 'ntarā (instead of antarā-'ntarā).  
1086 gr̥tiḥ ca.  
10 loko.  
20 H. omits yathā.  
32 'vidyā-samakāra-leśasya sattā.  
1094 H. omits vedānti-bruvo.  
9 kṛta-kṛtyatā  
28 paṇipūṣa-cinmātreṇā.  
1101 jagat (instead of bhavet).  
2 bhavet (instead of jagat).  
13 'ntareṇā 'ha.  
23 ca (after viraktasya).  
1111 nirlayini-vat.  
16 H. omits iti.  
26 ācā vai vacya-virase as three separate words.  
1125 cā 'rthe sukham.  
11 H. omits iti.  
13 anṣato (instead of ukte).  
23 jñānam.  
28 hiyata.  
34 H. omits cec.  
36 yogino (instead of jñāna-sādhanaṇām).  
1138,9 are missing in H.  
10 iti Mokṣadharmā-'di-bhyaḥ. iti Vasiṣṭhā-'di-smṛtibhyaḥ ca (instead of 'ty-ādy- . . . -vākye-bhyaḥ).  
12 dhāraṇa.  
13-15 are missing in H.  
31,32 bhrāntatva-gruter (instead of vivekā-'bhāva-gruter).  
1141 tao-chabdeno 'kto-'cya-mānayoḥ.  
8 H. omits kṛta-kṛtyatām . . . pradarṣayan.  
15 tad vai.  
1165 saṅge (instead of paścād).  
7 tathā 'rtha-samkhyam.  
10 H. omits ity-ādinā.  
11621-23 H. omits tad uktam . . . kṣama " iti.  
31 puruṣārthatā-siddhyā.  
1172 iṣvarā-'dhiṣṭhātṛve.  
11812-14 H. omits iccho-'tpatty . . . ce'ochā-'dir iti.  
17 caktitvena (instead of dharmitvena).  
26 cec cetanāi-'cvaryam.  
33 iti tatrā 'ha.  
11931 'dhikāra-hetu-.  
1208 H. adds apy before anavasthā.  
8 āvidyaki.  
1212 H. omits jñāna-nācā.  
15 H. omits lāukika.  
23,24 līṅgam (instead of arthā-'patti-rūpam pramānam).  
24,25 nīṣedha-vidhy-āder evā 'dharma-līṅgatvād ity arthaḥ.  
12315 dhūmasyā 'pi.  
1253-5 H. omits mīdha-viveka- . . . tad-vāiyarthyam.  
12613-15 H. omits na cā . . . pravṛtteḥ.  
22,23 tasyābādhā-'dir as one word.  
24 H. omits ata.  
32 niṣvasitam.  
12724 pratiśedho-'papattir.  
26 cā 'nirvacaniyam, tādrṣasyā 'pi bhānam.  
28-36 H. omits yā tu . . . proktam iti.  
1283-17 anyad vastv anyā-rūpeṇa bhāsata ity api na yuktam, sva-vaco-vyāghātāt. anyatrā 'nya-rūpeṇa nṛ-grāṇa-tulyatvam anyathā-'gabdeno 'cyate, 'tha ca tasya bhānam ucyate iti sva-vaco eva vyāhatam; asato bhānā-'sambhavasā 'nya-thā-khyāti-vādidbhir api vacanād ity arthaḥ. puro-vartiny asattve 'nya-tra tat-sattāyā bhānā-'prayojakatvam iti bhāvāḥ. na ca 'sarvatrā 'sato bhāne sāmagri na sambhavati samnikarṣā-'dy-abhāvād ity atāḥ kvacit-sattā-mātramapekṣyate iti vācyam; anādi-vāsanā-dhārāyā eva bhrama-hetutva-sambhavad iti.  
12823,24 paṭā-'diṣu (instead of cūkty-ādāu . . . sphatikā-'diṣu vā).  
1291-3 are missing in H.  
13-15 H. omits eko ghaṭa . . . 'sambhāvāc ca.  
20-22 H. omits yathā-katham-cid . . . sāmyād iti.  
33 utpattiḥ pratīter.  
1301 yady anāgatā-'vasthā-.  
5 H. omits 'gabdeṣv iva ghaṭā-'diṣv api.  
13,14 H. omits āupādhika . . . 'kṛtatvāt.  
25 cūṣya-buddhi-vāicādyāya.  
1314 ekātma-vādinām.  
5 nā 'tmā 'vidyā.  
11-15 H. omits avidyāyā . . . mano-dharmitvād iti.  
16-23 yadi cā 'vidyā dravya-rūpā puruṣā-'gritā ga-gane vāyuvad iṣyate, tadā 'tmā-'dvāita-hānīḥ. tathā prakṛtir eva se 'ti mīdha-sādhanaṇam ca. tādrṣam cā 'vibhāgeṇā (instead of Brahma-mīmāṇsāyām . . . avibhāgeṇā).  
24 H. adds brahma after 'dviṭiyam.  
27 jñānamayo 'py artha.  
37 H. adds satyam after tatra.  
13212-14 H. omits nīṣedha-gruter . . . prasaṅgād.  
17-19 H. omits guṇaḥ . . . bhāvāḥ.  
29 antaḥkaraṇo-'papattēḥ.

- 133s sakriyatva-siddher na.  
13 mana-ādikam (instead of buddhy-ādikam).  
19 bhogino.  
20 bhogināḥ.  
24 ca vibhāga-mātreṇā.  
30-35 H. omits ānandā-'bhi-vyaktiḥ . . . eve 'ti dik.  
1343s is missing in H.  
1357,8 pūrvam oāi 'tad vyā-khyātam (instead of pūrvam . . . -uktyam).  
11 muktiḥ (instead of -iḥ ca).  
15 H. omits tathā . . . -tvād.  
1361s,17 vyaṅgya-gandhā-'der (instead of vyakta- . . . vyakta-gandhā-'der).  
1377 H. omits 'py asthiraṭve.  
30-32 H. omits sādṛgyasya . . . -padam iti.  
1381-3 ghaṭā-'di-vyaktinām sādṛgyam astu (instead of ghaṭa-vyaktinām . . . sāmānyena).  
139s-13 H. omits kim ca . . . -abhāvād iti.  
20 H. omits kevalam.  
23 dvitīyā-'dhyāye.  
24 atrā 'para-pakṣam (instead of teṣv atra para-pakṣam).  
1402,3 citrā-'di-vad gamanā-'bhāvasya (instead of citrā-'di-val . . . 'nupa-patteḥ).  
13 H. omits svā-'grāya.  
1411s jīva-bala-.  
32 sambhavantī (instead of bhavanti), and pāṛthivo-'paṣambhena (instead of pāṛthive - 'ndhano - 'pa-ṣambhena).  
1421s H. adds atrā 'pi before garīre, and omits tu.  
143s H. omits tu.  
28 dhīr aṣanti saha vyaktyā cid aṣantīm pradārṇayet.  
38 H. omits vāsanā.  
1441s rāgā-'di - doṣa - vaṣṭā  
1453s,3s ubhaya-dehaḥ ca (in- stead of sthāvarā-'dinām co, 'bhaya-deho).  
1463 dveṣam paṇcātāpā-'nu- tāpayoḥ.  
4 H. omits 'tra.  
4,5 H. omits etat-traye na kimcid api.  
6 H. omits teṣām . . . -deha- tvād.  
16 H. adds ata before āha.  
1472s teṣām (instead of tāsām).  
25 adarṣanena saṃcayā-'dy- āpatter (instead of adar- ṣanā-'patter).  
1487 H. omits ṣrutya-ādi-pra- māñair.  
1492s saṃyogam (instead of saṃgam).  
15014 'nādi-bhāvasyo 'ochedā- 'nupapatter.  
32,33 prathama-pādo-'ktam.  
15119 javo- (instead of japo-).  
20 javā-.  
28 H. omits ata.  
15217,18 H. omits kīrya- . . . prayuktaḥ.  
32 and 33 javā three times.  
1532-4 H. omits tathā . . . guṇa iti.  
5 sa (instead of eṣa).  
28 H. omits sāksātkāra- dvārā.  
38 vicārayati.  
1544 H. omits nanu.  
15512 H. omits ātmā-'tiriktā- nām pṛthivy-ādinām.  
13 tarka (instead of nīyame bādhakam).  
18,19 H. omits lāghavā-'di-  
1552s-1562s is missing in H.  
156s avadhārayati, niṣprayo- jana-pravṛtṭy-abhyupa- game mokṣā-'nupapatter iti (instead of upasamhar- atī).  
1571s āvidyakā.  
28 H. adds iti jītaṃ nāirāt-  
mya-vādidbhir before ity arthaḥ.  
158s H. omits cid-rūpaḥ.  
1593s H. adds tathā ca before yo.  
1601s anāvṛtṭir iti ṣruteḥ.  
14 H. omits tal-loke jñāna- sya.  
25 H. adds sūtrābhyām after prapañcayati.  
1613 -rūpeṇā (instead of -rū- pasyā).  
5 'dṛṣṭasya (instead of 'dṛṣṭa- . . . abhyupetya)  
6 H. omits tat.  
16 kalpyate.  
19 tām imām āṣaṅkāṃ pari- hartum āha.  
21 jīva-bala- as one word.  
25-27 H. omits athavā . . . vyākhyeyāu.  
28 prokta ahaṃkāra-yuto.  
1623-5 mahad-ahamkārayoḥ kārya-bhedam pratipi- pādāyisur ādāv (instead of mahad- . . . 'dāv).  
22-26 H. omits na ca . . . 'ti bhāvāḥ.  
28 pālānā-'dikām.  
29 H. omits eva ; -rāgā- (in- stead of -kāraṇā-).  
30,31 H. reads -prayoja- nakatvād ity arthaḥ, omitting the intervening words.  
163s-5 aviveka-nimittakaḥ prakṛti-puruṣayor bho- gya-bhokṭṛ-bhāva iti prāg uktam. tatrā 'vi- veka eva kim-nimitt- taka? ity ākāṅkṣyām aviveka-dhārā-kalpāne 'navasthā-'pattirity āṣaṅ- kāyāḥ pramāṇikatvena parihāraḥ sarva-vādi-sā- dhāraṇa ity āha.  
163s2 H. omits tu.  
16411 janma-loke as one word.  
12 'tma-darṣanam.  
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## APPENDIX II.

### INDEX OF WORDS IN VIJÑĀNABHIKṢU'S COMMENTARY.

The characteristic words of the Commentary only are here included; and not also those of the Sūtras themselves. The latter words are registered in the index to my edition of the Aniruddhavyūṭi. Quotations are omitted. Negative compounds with *a-* or *an-*, if they do not appear under these initials, should be sought under the simple form. Some common words are occasionally used in one or another technical sense. Such a sense is indicated by the giving of the proper English definition, often with the word "only," the occurrences of the word in the ordinary senses being neglected. [See, for example, *deça*.] Or, if several such noteworthy senses are exemplified in this text, they are marked by a full-faced 1, 2, and so on. [See, for example, *dharma*, *upādāna*.] The numbers refer to page and line of the present edition.

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## APPENDIX III.

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,  
FOLLOWING THE ORDER IN WHICH THEY ARE CITED IN THE TEXT OF THE COMMENTARY,  
AND WITH INDICATION OF THEIR SOURCES.

*Synopsis of the Sources, with indication of the Abbreviations employed.*

Āit. = Āitareya Upaniṣad.	Mateya Purāṇa.
Am. = Amarakoṣa.	Muṇḍ. = Muṇḍaka Upaniṣad.
Bhag. = Bhagavadgītā.	NṛsT. = Nṛsiṅha-tāpani Upaniṣad.
BhāgP. = Bhāgavata Purāṇa.	NS. = Nyāya Sūtra.
BrB. = Brahmabindu Upaniṣad.	Padma Purāṇa.
Brh. = Brhadāranyaka Upaniṣad.	Pāṇini's Grammar.
[Brhan-] Nāradiya Purāṇa??	Parīçara's Upapurāṇa (to VP.).
BrS. = Brahma Sūtra.	Pr. = Praçna Upaniṣad.
Brahma Upaniṣad.	R. = Rāmāyaṇa.
Çāçvatakoṣa.	RV. = Rgveda.
Chānd. = Chāndogya Upaniṣad.	SK. = Sāṃkhya Kārikā.
Çiçupālavadhā.	SS. = Sāṃkhya Sūtra.
Cūlikā Upaniṣad.	Sāṃkhya Tattva Kāumudī.
Çvet. = Çvetāçvatara Upaniṣad.	Sarva Darçana Saṃgraha.
Dhātupāṭha.	Sūrya Purāṇa.
Garbha Upaniṣad.	Taitt. = Taittiriya Upaniṣad.
Garuḍa Purāṇa.	TaittĀr. = Taittiriya Āraṇyaka.
GauḍMK. = Gauḍapāda's Māṇḍūkya-Kārikā.	VāP. = Vāyu Purāṇa.
Iç. = Içā Upaniṣad.	Vedānta Sāra.
Kaṭh. = Kaṭha Upaniṣad.	VP. = Viṣṇu Purāṇa.
Ken. = Kena Upaniṣad.	Yājñavalkya's Dharmaçāstra.
Kumārasambhava.	YBh. = Vyāsa's Yoga Bhāṣya.
KP. = Kūrma Purāṇa.	YS. = Yoga Sūtra.
LP. = Liṅga Purāṇa.	YV. = Yoga Vasiṣṭha.
M. = Manu.	
Māitr. = Māitri Upaniṣad.	
MārKP. = Mārkaṇḍeya Purāṇa.	
Mbh. = Mahābhārata.	

Further :

SPrBh. = Sāṃkhya Pravacana Bhāṣya.

The numbers on the left refer to the present edition and indicate the page and line at which the quotation concerned is found.

Quotations which are not verbally accurate are marked with an asterisk. An interrogation-point, placed after the sign of equality, means that the source of the quotation concerned has not been discovered. A similar point is similarly used after an abbreviation.

tion; thus, "320,21 = KP.?" means that the quotation at 320,21 is supposed (in this case on the authority of Vijñānabhikṣu) to be taken from the Kūrma Purāṇa, but that it has not yet been found there by me. A plus-sign indicates that two original passages are combined in one quotation.

- |   |  |   |
|---|--|---|
| <p>11 = *Chānd. 6. 2. 1.<br/>         19 = Brh. 2. 4. 5; 4. 5. 6.<br/>         22,23 = ? Cf. 3514.<br/>         23,4 = Bhag. 3. 29.<br/>         10,11 = *Brh. 4. 3. 22.<br/>         11 = ?<br/>         11,12 = Brh. 4. 3. 7.<br/>         12,13 = *Brh. 4. 3. 16.<br/>         14,15 = Bhag. 3. 27.<br/>         16,17 = VP. 6. 7. 22.<br/>         34 = Bhag. 16. 8.<br/>         33,4 = Mbh. 12. 11676a<br/>         + 11198a.<br/>         9-12 = Parāśara's Upa-<br/>         rāṇa?<br/>         15,16 = *Mbh. 12. 7663b<br/>         + 7664a.<br/>         20,21 = KP. ?<br/>         31 = BrS. 2. 1. 1.<br/>         34 = BrS. 1. 1. 1.<br/>         36 = *BrS. 2. 2. 1.<br/>         37,38 = YS. 1. 26.<br/>         45,6 = VP. 1. 17. 83.<br/>         12-32 = Padma Purāṇa?<br/>         37 = BrS. 2. 3. 43.<br/>         39 = *BrS. 4. 1. 3.<br/>         114,15 = *Mbh. 12. 11409b<br/>         + 11410a.<br/>         16 = Qvet. 6. 13.<br/>         20 = Bhag. 2. 39.<br/>         34,35 = SS. 5. 1.<br/>         62,3 = SS. 6. 70.<br/>         21 = YS. 2. 16.<br/>         75 = Chānd. 7. 1. 3.<br/>         5,6 = *Kāth. 2. 12.<br/>         7,8 = SS. 1. 19.<br/>         13 = YS. 1. 4.<br/>         14,15 = YBh. 2. 17.<br/>         17,18 = SS. 2. 35.<br/>         22,23 = ? Cf. 433a.<br/>         33 = YBh. 1. 52 + 3. 49.<br/>         34,5 = Brh. 4. 5. 3.<br/>         24,25 = YS. 2. 15.<br/>         28,29 = Sāṃkhya - tattva-<br/>         kāumudī, introd.<br/>         to SK. 2.</p> | <p>34-36 = *Chānd. 6. 12. 1.<br/>         92 = RV. 8. 48. 3.<br/>         8 = SK. 2.<br/>         19,20 = *Mārka P. 10. 31.<br/>         21 = Chānd. 8. 15. 1.<br/>         25 = TaittĀr. 10. 10. 3.<br/>         26 = Qvet. 3. 8; 6. 15.<br/>         29 = *VP. 2. 8. 96.<br/>         105,6 = KP. 2. 2. 12.<br/>         123,4 = *Brh. 4. 3. 16.<br/>         13 = SS. 1. 12.<br/>         1317,18 = ?<br/>         24,25 = Sūrya Purāṇa ?<br/>         30,31 = NṛsT. 2. 9. 9.<br/>         147,8 = SK. 20.<br/>         10 = YS. 2. 17.<br/>         12 = Bhag. 13. 21.<br/>         14 = Kāth. 3. 4.<br/>         25 = SS. 1. 55.<br/>         27,28 = YS. 2. 23, 24.<br/>         1510 = Am. 1. 1. 1. 9.<br/>         16,17 = *Sarva-darśana-sam-<br/>         graha (ed. Bibl.<br/>         Ind.) p. 16.<br/>         163 = BrS. 4. 2. 16.<br/>         7,8,11 = Padma Purāṇa ?<br/>         1711,12 = Sūrya Purāṇa ?<br/>         14 = Cūlikā Upaniṣad 3.<br/>         1914, a = Chānd. 6. 2. 1.<br/>         b = *Māitr. 5. 2.<br/>         15 = Chānd. 6. 2. 2.<br/>         2020 = NṛsT. 2. 1. 7, 8.<br/>         21 = LP. ?<br/>         213,9 = VP. 2. 13. 96.<br/>         10,11 = VP. 2. 13. 95.<br/>         14 = VP. 3. 18. 17.<br/>         226,7 = GāudMK. 2. 32, BrB.<br/>         10.<br/>         8,9 = *KP. 2. 11. 6.<br/>         14,15 = ?<br/>         235,6 = Kāth. 6. 17, Qvet.<br/>         3. 13.<br/>         17,18 = *BrB. 13.<br/>         19 = Qvet. 5. 8.<br/>         20 = Bhag. 2. 24.</p> | <p>23,24 = Mbh. 12. 11307b,<br/>         11308a.<br/>         245 = Qvet. 6. 11.<br/>         7 = SS. 1. 7.<br/>         25,26 = SK. 21.<br/>         28,29 = SS. 1. 58.<br/>         36,37 = Bhag. 13. 21.<br/>         2510, a = SS. 3. 24.<br/>         b = SS. 3. 37.<br/>         11 = YS. 2. 24.<br/>         20,21 = YS. 2. 24.<br/>         23 = Bhag. 13. 21.<br/>         29,30 = YS. 2. 13.<br/>         30 = ?<br/>         30,31 = NS. 3. 1. 25.<br/>         32,33 = *Mbh. 12. 7762b,<br/>         7763.<br/>         34 = *Mbh. 12. 7751a.<br/>         36,37 = YS. 2. 12, 13.<br/>         261-4 = KP. 2. 2. 20, 21.<br/>         5,6 = NS. 1. 1. 2.<br/>         16 = YS. 2. 26.<br/>         17,18 = YS. 2. 28.<br/>         21,22 = Īṣ. 11, Māitr. 7. 9.<br/>         23 = BrS. 3. 4. 33.<br/>         25,26 = ?<br/>         27 = BrS. 3. 4. 16.<br/>         2718,19 = ?<br/>         28 = ?<br/>         34 = Bhag. 2. 20.<br/>         289,10 = SS. 1. 19.<br/>         11,12 = GāudMK. 2. 32,<br/>         BrB. 10.<br/>         18,19 = Brh. 4. 3. 7.<br/>         22,23 = ?<br/>         2910 = SS. 1. 56.<br/>         12,13 = SS. 1. 59.<br/>         27,28 = SK. 6.<br/>         308,9 = ? Cf. 1553a.<br/>         27 = SS. 2. 12.<br/>         32-35 = Bhāgavata ?<br/>         36,37 = Garbha Upaniṣad 3.<br/>         37,38 = Pr. 4. 8.<br/>         311,2 = SK 3<br/>         6 = ?<br/>         12,13 = SS. 1. 154.</p> |
|---|--|---|

24,25 = VP. 1. 2. 43b, 44b.  
 323,4 = VP. 1. 2. 20b, 21a.  
 24,25 = VP. 1. 2. 38.  
 334 = Chānd. 6. 2. 3.  
 12,13 = YS. 2. 22.  
 30a = \*Brh. 1. 4. 2.  
 b = Chānd. 6. 2. 3.  
 33,34 = LP. ?  
 35 = BrS. 2. 4. 12.  
 344-9 = YV. ?  
 35 = MārKP. 37. 38b.  
 359 = BrS. 2. 1. 11.  
 11,12 = M. 12. 106.  
 14 = ? Cf. 122.  
 32 = YS. 4. 23.  
 37,38 = Brh. 2. 4. 5.  
 3611,12 = VP. 1. 4. 51.  
 13,14 = VP. 1. 2. 33.  
 26 = Mbh. 12. 12881a.  
 29 = LP. ? Cf. KP. 2. 2. 16.  
 378 = VP. 1. 5. 5b.  
 11 = KP. ?; \*Mbh. 12. 7852.  
 17,18 = ?  
 23,24 = Mbh. 12. 11419.  
 31 = Brh. 3. 8. 8.  
 33 = Qvet. 4. 10.  
 34 = Qvet. 4. 9.  
 36-38 = ?  
 385 = SS. 1. 24.  
 21,22 = ?  
 3920,21 = YS. 4. 17. (18 Vyāsa.)  
 21,22 = \*YBh. 4. 18.  
 29,30 = SS. 6. 39.  
 407,8 = Chānd. 7. 24. 1.  
 19 = Chānd. 6. 1. 4.  
 27 = BrS. 2. 2. 29.  
 27,28 = \*BrS. 2. 2. 30.  
 28 = Brh. 2. 3. 6.  
 29,30 = BrS. 3. 2. 22.  
 32 = SS. 1. 78.  
 4115 = SS. 1. 6.  
 19 = SS. 1. 2.  
 22,24 = Chānd. 8. 1. 6.  
 25 = SS. 1. 16.  
 4210,11 = BhāgP. 1. 8. 52.  
 14 = SK. 2.  
 21 = TāittAr. 10. 10. 3.  
 434 = Brh. 2. 4. 5; 4. 5. 6.

34 SS. 6. 28.  
 35 YS. 1. 4.  
 36,37 ? Cf. 722,23.  
 38 YBh. 1. 7.  
 4440,41 Bhag. 13. 33.  
 457,8 M. 12. 105.  
 22,23 SS. 5. 107.  
 464 SS. 1. 89.  
 16,17 ?  
 4721-24 YV. ?  
 25 Chānd. 6. 2. 3.  
 29,30 KP. 4. 66.  
 496-9 \*YBh. 2. 20; 4. 22.  
 14 SS. 1. 104.  
 24 SS. 1. 143.  
 32,33 SS. 1. 105.  
 5111,12 VP. 1. 14. 35.  
 18 Çiçupālavadha 2.59.  
 5215 \*Kāth. 2. 12.  
 30,31 SK. 7.  
 5511,12 Brh. 1. 4. 7.  
 12 Chānd. 6. 2. 1.  
 12,13 \*Māitr. 5. 2.  
 13 Brh. 5. 5. 1.  
 30,31 YV. ?  
 571,2 VP. 2. 7. 32.  
 15 Brh. 1. 4. 7.  
 25 SS. 1. 116.  
 32,33 SK. 10.  
 586,7 SS. 6. 39.  
 31,32 SK. 11.  
 595,6 SK. 10.  
 9,10 VP. 2. 7. 25b, 28a.  
 6020,21 SK. 13.  
 26,27 \*VP. 1. 2. 20b, 21a.  
 6111,12 Chānd. 6. 7. 6.  
 12,13 YS. 4. 2.  
 621, a Chānd. 6. 2. 1.  
 b \*Māitr. 5. 2.  
 27 SS. 1. 66.  
 631 SS. 1. 66.  
 16 SK. 11.  
 22,23 SS. 5. 114.  
 31 SS. 1. 104.  
 646,6 SK. 17.  
 16,17 KP. 2. 2. 10.  
 18,19 ?  
 22,23 ?  
 6515-18 YV. ?  
 29 Qvet. 6. 11.  
 30,31 Vedānta-sāra 158.

33,34 = Brh. 2. 3. 6.  
 6610,11 = ?  
 20 = BrS. 3. 2. 10.  
 21,22 = SS. 5. 116.  
 6715,16 = Qvet. 4. 5.  
 17 = \*Brh. 4. 4. 14; Qvet. 3. 10.  
 683,4 = SS. 6. 63.  
 693,4 = VP. ?; GāndMK. 3. 5.  
 12 = Chānd. 6. 11. 3.  
 19 = SS. 1. 99.  
 21 = BrS. 1. 1. 21.  
 21,22 = BrS. 2. 1. 22.  
 22 = BrS. 2. 3. 43.  
 27,28 = BrB. 12.  
 29,30 = LP. ?  
 701 = Āit. 1. 1. 1.  
 2 = Chānd. 6. 2. 1.  
 8,9 = BrB. 11.  
 27 = BrS. 3. 2. 32.  
 29,30 = Kāth. 4. 15.  
 31 = Muṇḍ. 3. 1. 3.  
 32,33 = ?  
 34,35 = ?  
 36 = \*Bhag. 10. 21.  
 39a = Chānd. 6. 8. 7 seq.  
 b = Brh. 1. 4. 10.  
 715 = Chānd. 6. 8. 7 seq.  
 12,13 = \*Tāitt. 2. 7.  
 21 = Kāth. 5. 10.  
 24 = ?  
 26 = BrS. 4. 2. 16.  
 35 = SS. 1. 154.  
 7211 = ?  
 23 = Am. 1. 1. 4. 13.  
 735,6 = ?  
 7,8 = ?  
 14 = Pāpini 5. 2. 91.  
 31,32 = Brh. 1. 5. 3.  
 748,9 = SK. 20.  
 21,22 = Mbh. 12. 7879.  
 7518,19 = YS. 2. 22.  
 20,21 = Tāitt. 2. 1.  
 25 = Qvet. 4. 5.  
 32,33 = KP. 12. 28.  
 35,36 = Brh. 2. 3. 6.  
 36 = Chānd. 7. 25. 2;  
 NṛsT. 2. 17.  
 7636 = Brh. 4. 4. 6.  
 771 = Brh. 4. 4. 6.

- 5,6 = Tāitt. 2. 1.  
 12,13 = \*Mund. 2. 1. 3.  
 14,15 = Pr. 6. 4.  
 18,19 = BrS. 2. 3. 15.  
 32 = ? See note to translation of SprBh.  
 781 = SS. 2. 10.  
 8,9 = ?  
 10 = Brh. 2. 4. 10.  
 797 = VāP. 4. 25; Matsya Pur. ?  
 15 = \*Mbh. 12. 7758.  
 26-30 = \*BhāgP. 3. 5. 29-31.  
 33,34 = SK. 25.  
 36 = SS. 2. 21.  
 809 = \*MārK. 45. 38.  
 23 = \*Chānd. 6. 2. 3; Tāitt. 2. 6.  
 23,24 = Chānd. 6. 5. 4.  
 29,30 = Brh. 3. 2. 13.  
 26,811 = Brh. 2. 4. 12.  
 6 = Mund. 2. 1. 3.  
 9 = ?  
 34 = Brh. 1. 5. 3.  
 8226,27 = ?  
 29,30 = Brh. 4. 3. 23, 26.  
 837 = Am. 1. 1. 4. 11.  
 14,15 = SK. 29.  
 18,19 = BrS. 2. 4. 9.  
 23,24 = Mund. 2. 1. 3.  
 26,27 = SK. 28.  
 842,3 = \*Sāmkhya - tattva-kāumudī on SK. 27.  
 25 = YS. 1. 6.  
 37,38 = YS. 1. 2-4.  
 853-6 = YV. ?  
 12,13 = \*KP. 2. 2. 28.  
 26,27 = SK. 31.  
 8823,24 = \*M. 12. 8.  
 26,27 = BrS. 3. 1. 1.  
 896 = SK. 40.  
 12,13 = SK. 40.  
 901,2 = \*Mbh. 12. 13755b, 13756a.  
 11,12 = SS. 6. 69.  
 14 = NS. 1. 1. 11.  
 27,28 = M. 1. 16.  
 31,32 = ?  
 915,6 = ?  
 16,17 = SK. 39.  
 21,22 = SK. 41.  
 26 = SK. 40.  
 31,32 = YV. ?  
 9214 = Tāitt. 2. 5.  
 18,19 = Brh. 4. 4. 2.  
 25,26 = Chānd. 6. 5. 4.  
 9322 = SS. 3. 20.  
 943 = SS. 3. 16.  
 10 = SK. 46.  
 20 = Iç. 11.  
 24 = Çvet. 3. 8; 6. 15.  
 25 = TāittAr. 10. 10. 3.  
 9515 = Chānd. 3. 14. 1.  
 966 = Kath. 2. 12.  
 12,13 = YS. 1. 34.  
 29,30 = YS. 2. 29.  
 974-6 = Garuḍa Purāṇa ?  
 9,10 = SS. 3. 24.  
 25,26 = SK. 49.  
 27,28 = ? Cf. Aniruddha's and Mahādeva's Commentaries on SS. 3. 42.  
 9811,12 = SK. 48.  
 25 = SS. 3. 38.  
 29,30 = SK. 50.  
 9920,21 = SK. 51.  
 1006,6 = YS. 3. 37.  
 7 = SS. 3. 23.  
 11,12 = SK. 52.  
 14,15 = SS. 3. 10.  
 20,21 = SK. 53.  
 10122 = SK. 45.  
 1021,2 = YS. 4. 3.  
 7 = Brh. 4. 4. 6.  
 11,12 = Mund. 1. 1. 9.  
 14,15 = SS. 3. 56.  
 19,20 = SS. 3. 57.  
 22,23 = Kath. 4. 12.  
 24,25 = ?  
 1031 = SS. 2. 1.  
 12 = SS. 2. 37.  
 1043,4 = Çvet. 1. 10.  
 10,11 = YS. 2. 22.  
 13 = Çvet. 4. 5.  
 10524,25 = Nāradya ?  
 27,28 = SK. 61.  
 1066,7 = SK. 62.  
 8 = SS. 3. 65.  
 1071,2 = Brh. 2. 3. 6.  
 2 = \*Brh. 3. 9. 26; 4. 2. 4; 4. 4. 22; 4. 5. 15.  
 4,5 = Matsya Purāṇa ?  
 7-12 = M. 6. 76-78. (7-10 = Mbh. 12. 12463, \*12464).  
 14,15 = SK. 64.  
 19,20 = YS. 2. 26.  
 1087,8 = ?  
 9 = Brh. 4. 4. 6, Nṛs. T. 2. 1. 5.  
 10,11 = Nāradya Smṛti ?  
 26,27 = YS. 3. 9.  
 34 = NS. 3. 1. 25.  
 1101-6 = Garuḍa Purāṇa ?  
 22 = ?  
 30,31 = BhāgP. 11. 9. 2.  
 33,34 = M. 6. 78.  
 1114 = R. 3. 9. 32.  
 15,16 = \*VP. 2. 13. 30a + 22b.  
 24,25 = ?  
 26,27 = ?  
 33,34 = \*Mbh. 12. 6520, 6647.  
 11210,11 = \*Mbh. 12. 6649.  
 17,18 = ?  
 20-23 = \*MārK. 41. 18, 19.  
 32,33 = ?  
 1136,7 = \*Mbh. 14. 761.  
 8,9 = VP. 2. 13. 39.  
 12-15 = VP. 3. 18. 103.  
 11410,11 = Çvet. 6. 23.  
 15-18 = Brh. 1. 4. 10.  
 20 = Bhāg. 11. 40.  
 1151,2 = Chānd. 5. 4. 1.  
 27,28 = VP. 4. 2. 45c.  
 33,34 = \*VP. 4. 2. 45b.  
 1166-9 = VP. 4. 2. 46.  
 22,23 = \*Yājñavalkya's Dharmasūtra 3. 141.  
 11715 = SS. 1. 92.  
 11823,24 = \*Brh. 4. 3. 16.  
 11910 = Çvet. 4. 5.  
 11 = Brh. 1. 4. 7.  
 13 = Chānd. 6. 2. 3.

- 16 = Çvet. 6. 11.  
 1206,6 = Brh. 2. 4. 12.  
 25a = Brh. 2. 3. 6.  
 b = Brh. 3. 8. 8.  
 34 = Brh. 2. 4. 12.  
 12110 = \*Brh. 3. 2. 13; 4.  
 4. 5.  
 10,11 = ?  
 24 = ?  
 1223 = Çvet. 6. 11.  
 3,4 = Brh. 2. 3. 6.  
 5,6 = Kath. 3. 15.  
 7 = GaudMK. 2. 32,  
 BrB. 10.  
 7,8 = Chând. 6. 1. 4.  
 1283 = ?  
 32,33 = Brh. 2. 4. 10; 4.  
 5. 11.  
 1275,6 = NS. 2. 1. 67.  
 7 = SS. 5. 26.  
 13,14 = BrS. 2. 2. 28.  
 16,17 = SS. 5. 26.  
 21a = Brh. 2. 3. 6.  
 b = Brh. 4. 4. 19.  
 21,22 = \*Brh. 4. 3. 22,  
 Brahma Upan-  
 isad 2.  
 29,30 = ?  
 12813 = ?  
 18 = SS. 5. 26.  
 33,34 = ?  
 1291,2 = ?  
 4,5 = \*VP. 1. 2. 19.  
 13017 = Chând. 7. 25. 2.  
 18 = Mund. 2. 2. 11,  
 NrsT. 2. 17.  
 29 = Chând. 7. 25. 2.  
 1311,2 = Ken. 1. 5.  
 23,24 = Chând. 6. 2. 1.  
 25,26 = Brh. 4. 3. 23-30.  
 27-29 = ?  
 37,38 = Brh. 3. 9. 28.  
 1329 = ?  
 10 = ?  
 18 = Brh. 1. 4. 8.  
 20a = ?  
 b = ?  
 13315,16 = Çvet. 4. 10.  
 22 = Çvet. 6. 19.  
 31 = \*Kath. 2. 12.  
 13422 = ?  
 13519-22 = \*VP. 1. 2. 23.  
 35,36 = M. 1. 27.  
 13934,36 = M. 1. 17.  
 1406 = Kath. 6. 17.  
 7 = \*Mbh. 3. 16763.  
 14115 = ?  
 16 = \*Dhātupāṭha 15.  
 54.  
 33 = Chând. 6. 5. 4.  
 1421,2 = Chând. 6. 3. 1.  
 1436,7 = SS. 5. 114.  
 8 = SS. 2. 1.  
 16 = SS. 2. 34.  
 22 = YS. 1. 4.  
 14512,13 = Chând. 6. 11. 1.  
 14 = SS. 5. 121.  
 18,19 = M. 12. 9.  
 1463 = Çāṇvata 320.  
 14731-34 = \*VP. 2. 13. 98, 99.  
 14824,25 = Kumārasambhava  
 1. 53.  
 1493,4 = YS. 2. 15.  
 5,6 = \*VP. 6. 5. 55.  
 22-25 = ?  
 27,28 = KP. 2. 2. 12.  
 33,34 = SS. 3. 74.  
 15022,23 = VP. 6. 5. 62.  
 1514,5 = \*Chând. 8. 15. 1.\*  
 1533,4 = BhāgP. 3. 7. 11.  
 9 = SS. 6. 25.  
 22-24 = YS. 1. 2-4.  
 25,26 = ?  
 33,34 = BrS. 4. 1. 11.  
 1548 = Mund. 2. 1. 5.  
 16 = Çvet. 4. 5.  
 15534 = ? Cf. 30s.  
 1566 = \*SS. 3. 58.  
 1574 = Brh. 4. 4. 14, Çvet.  
 3. 10.  
 24 = SS. 6. 48.  
 1588 = GaudMK. 3. 26.  
 10 = ?  
 30 = RV. 10. 190. 3.  
 30,31 = Brh. 4. 4. 19.  
 32 = SS. 6. 52.  
 33 = Brh. 4. 4. 19.  
 1591 = Brh. 4. 4. 19.  
 3 = Bhag. 11. 40.  
 4,5 = Chând. 6. 1. 4.  
 8,9 = GaudMK. 2. 32,  
 BrB. 10.  
 31,32 = SS. 6. 55.  
 16022,23 = BrB. 13.  
 24 = SS. 5. 114.  
 16115,16 = Çvet. 5. 9.  
 21 = \*Dhātupāṭha 15.  
 54.  
 33-36 = ?  
 16212 = \*Chând. 6. 2. 3.  
 34 = BhāgP. 3. 26. 21.  
 16330,31 = SS. 1. 1.  
 1649 = \*Mbh. 3. 14197.  
 11,12 = BhāgP. 3. 24. 38.  
 16 = Bhag. 11. 32.

## APPENDIX IV.

### INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,

GROUPED ACCORDING TO THE WORKS FROM WHICH THE QUOTATIONS ARE TAKEN.

The explanations prefixed to Appendix III. apply, *mutatis mutandis*, to this Appendix also.

<p style="text-align: center;"><b>Rigveda.</b></p> <p>8. 48. 3 = 92.</p> <p>10. 190. 3 = 15830.</p> <hr/> <p style="text-align: center;"><b>Taittiriya Āraṇyaka.</b></p> <p>10. 10. 3 = 925.</p> <p style="padding-left: 20px;">= 4221.</p> <p style="padding-left: 20px;">= 9425.</p> <hr/> <p style="text-align: center;"><b>Bṛhad-Āraṇyaka Upaniṣad.</b></p> <p>*1. 4. 2 = 33308.</p> <p style="padding-left: 20px;">1. 4. 7 = 5511,12.</p> <p style="padding-left: 40px;">= 5715.</p> <p style="padding-left: 40px;">= 11911.</p> <p style="padding-left: 20px;">1. 4. 8 = 13218.</p> <p style="padding-left: 20px;">1. 4. 10 = 7030b.</p> <p style="padding-left: 40px;">= 11415-18.</p> <p style="padding-left: 20px;">1. 5. 3 = 7381,32.</p> <p style="padding-left: 40px;">= 8184.</p> <p style="padding-left: 20px;">2. 3. 6 = 4028.</p> <p style="padding-left: 40px;">= 6533,34.</p> <p style="padding-left: 40px;">= 7535,36.</p> <p style="padding-left: 40px;">= 1071,2.</p> <p style="padding-left: 40px;">= 12025a.</p> <p style="padding-left: 40px;">= 1223,4.</p> <p style="padding-left: 40px;">= 12721a.</p> <p style="padding-left: 20px;">2. 4. 5 = 119</p> <p style="padding-left: 40px;">= 3537,38.</p> <p style="padding-left: 40px;">= 434.</p> <p style="padding-left: 20px;">2. 4. 10 = 7810.</p> <p style="padding-left: 40px;">= 12632,33.</p> <p style="padding-left: 20px;">2. 4. 12 = 8038, 811.</p> <p style="padding-left: 40px;">= 1205,6.</p> <p style="padding-left: 40px;">= 12034.</p> <p style="padding-left: 20px;">3. 2. 13 = 8029,30.</p> <p style="padding-left: 20px;">*3. 2. 13 = 12110.</p> <p style="padding-left: 20px;">3. 8. 8 = 3731.</p> <p style="padding-left: 40px;">= 12025b.</p> <p style="padding-left: 20px;">*3. 9. 26 = 1072.</p>	<p style="padding-left: 20px;">3. 9. 28 = 13137,38.</p> <p style="padding-left: 20px;">4. 2. 4 = 1072.</p> <p style="padding-left: 20px;">4. 3. 7 = 211,12.</p> <p style="padding-left: 40px;">= 2818,19.</p> <p style="padding-left: 20px;">*4. 3. 16 = 212,18.</p> <p style="padding-left: 40px;">= 123,4.</p> <p style="padding-left: 40px;">= 11822,23.</p> <p style="padding-left: 20px;">*4. 3. 22 = 210,11.</p> <p style="padding-left: 40px;">= 12721,22.</p> <p style="padding-left: 20px;">4. 3. 23, 26 = 8229,30.</p> <p style="padding-left: 20px;">4. 3. 23-30 = 13125,26.</p> <p style="padding-left: 40px;">4. 4. 2 = 9218,19.</p> <p style="padding-left: 20px;">*4. 4. 5 = 12110.</p> <p style="padding-left: 20px;">4. 4. 6 = 7636.</p> <p style="padding-left: 40px;">= 771.</p> <p style="padding-left: 40px;">= 1027.</p> <p style="padding-left: 40px;">= 1069.</p> <p style="padding-left: 20px;">*4. 4. 14 = 6717.</p> <p style="padding-left: 20px;">4. 4. 14 = 1574.</p> <p style="padding-left: 20px;">4. 4. 19 = 12721b.</p> <p style="padding-left: 40px;">= 15830,31.</p> <p style="padding-left: 40px;">= 15833.</p> <p style="padding-left: 40px;">= 1591.</p> <p style="padding-left: 20px;">4. 4. 22 = 1072.</p> <p style="padding-left: 20px;">4. 5. 3 = 84,5.</p> <p style="padding-left: 20px;">4. 5. 6 = 119.</p> <p style="padding-left: 40px;">= 434.</p> <p style="padding-left: 20px;">4. 5. 11 = 12632,33.</p> <p style="padding-left: 20px;">4. 5. 15 = 1072.</p> <p style="padding-left: 20px;">5. 5. 1 = 5513.</p> <hr/> <p style="text-align: center;"><b>Chândogya Upaniṣad.</b></p> <p style="padding-left: 20px;">3. 14. 1 = 9515.</p> <p style="padding-left: 20px;">5. 4. 1 = 1151,2.</p> <p style="padding-left: 20px;">6. 1. 4 = 4019.</p> <p style="padding-left: 40px;">= 1227,8.</p> <p style="padding-left: 40px;">= 1594,5.</p> <p style="padding-left: 20px;">6. 2. 1 = 1914a.</p> <p style="padding-left: 40px;">= 5512.</p>	<p style="padding-left: 20px;">= 621a.</p> <p style="padding-left: 20px;">= 702.</p> <p style="padding-left: 20px;">= 13123,24.</p> <p style="padding-left: 20px;">*6. 2. 1 = 11</p> <p style="padding-left: 20px;">6. 2. 2 = 1915.</p> <p style="padding-left: 20px;">6. 2. 3 = 334.</p> <p style="padding-left: 40px;">= 3330b.</p> <p style="padding-left: 40px;">= 4725.</p> <p style="padding-left: 40px;">= 11913.</p> <p style="padding-left: 20px;">*6. 2. 3 = 8023.</p> <p style="padding-left: 40px;">= 16212.</p> <p style="padding-left: 20px;">6. 3. 1 = 1421,2.</p> <p style="padding-left: 20px;">6. 5. 4 = 8023,24.</p> <p style="padding-left: 40px;">= 9225,26.</p> <p style="padding-left: 40px;">= 14133.</p> <p style="padding-left: 20px;">6. 7. 6 = 6111,12.</p> <p style="padding-left: 20px;">6. 8. 7 seq. = 7038a.</p> <p style="padding-left: 40px;">= 715.</p> <p style="padding-left: 20px;">6. 11. 1 = 14512,13.</p> <p style="padding-left: 20px;">6. 11. 3 = 6912.</p> <p style="padding-left: 20px;">7. 1. 3 = 75.</p> <p style="padding-left: 20px;">7. 24. 1 = 407,8.</p> <p style="padding-left: 20px;">7. 25. 2 = 7536.</p> <p style="padding-left: 40px;">= 13017.</p> <p style="padding-left: 40px;">= 13029.</p> <p style="padding-left: 20px;">8. 1. 6 = 4123,24.</p> <p style="padding-left: 20px;">*8. 12. 1 = 834-36.</p> <p style="padding-left: 20px;">8. 15. 1 = 921.</p> <p style="padding-left: 20px;">*8. 15. 1 = 1514,5.</p> <hr/> <p style="text-align: center;"><b>Īṣa Upaniṣad.</b></p> <p style="padding-left: 20px;">11 = 2621,22.</p> <p style="padding-left: 40px;">= 9420.</p> <hr/> <p style="text-align: center;"><b>Kena Upaniṣad.</b></p> <p style="padding-left: 20px;">1. 5 = 1311,2.</p> <hr/> <p style="text-align: center;"><b>Kaṭha Upaniṣad.</b></p> <p style="padding-left: 20px;">2. 12 = 985.</p>
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<p>*2. 12 = 75, 6. = 5215. = 13331. 3. 4 = 1414. 3. 15 = 1225, 6. 4. 12 = 10222, 23. 4. 15 = 7023, 30. 5. 10 = 7121. 6. 17 = 235, 6. = 1406.</p> <hr/> <p><b>Praçna Upaniṣad.</b> 4. 8 = 3037, 38. 6. 4 = 7714, 15.</p> <hr/> <p><b>Muṇḍaka Upaniṣad.</b> 1. 1. 9 = 10211, 12. 2. 1. 3 = 816. = 8323, 24. *2. 1. 3 = 7712, 13. 2. 1. 5 = 1546. 2. 2. 11 = 13018. 3. 1. 3 = 7031.</p> <hr/> <p><b>Taittiriya Upaniṣad.</b> 2. 1 = 7520, 21. = 775, 6. 2. 5 = 9214. 2. 6 = 8023. *2. 7 = 7112, 13.</p> <hr/> <p><b>Āitareya Upaniṣad.</b> 1. 1. 1 = 701.</p> <hr/> <p><b>Ṣvetāśvatara Upaniṣad.</b> 1. 10 = 1043, 4. 3. 8 = 926. = 9424. 3. 10 = 6717. = 1574. 3. 13 = 235, 6. 4. 5 = 6715, 16. = 7526. = 10413. = 11910. = 15416. 4. 9 = 3734. 4. 10 = 3733. = 13315, 16. 5. 8 = 2319.</p>	<p>5. 9 = 16115, 16. 6. 11 = 245. = 6529. = 11916. = 1223. 6. 13 = 518. 6. 15 = 926. = 9424. 6. 19 = 13322. 6. 23 = 11410, 11.</p> <hr/> <p><b>Garbha Upaniṣad.</b> 3 = 3036, 37.</p> <hr/> <p><b>Cūlikā Upaniṣad.</b> 3 = 1714.</p> <hr/> <p><b>Nṛsiṅha-tāpani Upaniṣad.</b> 2. 1. 5 = 1089. 2. 1. 7, 8 = 2020. 2. 9. 9 = 1330, 31. 2. 17 = 7530. = 13018.</p> <hr/> <p><b>Brahma Upaniṣad.</b> 2 = 12721, 22.</p> <hr/> <p><b>Brahmabindu Upaniṣad.</b> 10 = 226, 7. = 2811, 12. = 1227. = 1598, 9. 11 = 706, 9. 12 = 6927, 28. 13 = 16022, 23. *13 = 2317, 18.</p> <hr/> <p><b>Māitri Upaniṣad.</b> *5. 2 = 1914b. = 5512, 13. = 621b. 7. 9 = 2621, 22.</p> <hr/> <p><b>Gāṇḍapāda's Māṇḍūkya- Kārikā.</b> 2. 32 = 226, 7. = 2811, 12. = 1227. = 1598, 9.</p>	<p>3. 5 = 693, 4. 3. 26 = 1586.</p> <hr/> <p><b>Brahma Sūtra.</b> 1. 1. 1 = 334. 1. 1. 21 = 6921. 2. 1. 1 = 331. 2. 1. 11 = 359. 2. 1. 22 = 6921, 22. *2. 2. 1 = 336. 2. 2. 28 = 12713, 14. 2. 2. 29 = 4027. *2. 2. 30 = 4027, 28. 2. 3. 15 = 7718, 19. 2. 3. 43 = 437. = 6922. 2. 4. 9 = 8318, 19. 2. 4. 12 = 3335. 3. 1. 1 = 8826, 27. 3. 2. 10 = 6830. 3. 2. 22 = 4023, 30. 3. 2. 32 = 7027. 3. 4. 16 = 2627. 3. 4. 33 = 2623. *4. 1. 3 = 439. 4. 1. 11 = 15333, 34. 4. 2. 16 = 163. = 7126.</p> <hr/> <p>[Yoga] Vāsistha. [See note to my translation of the 8PrBh. 1. 96, page 115.] "Vāsisthe" ? = 344-9. "Vāsisthe" ? = 5530-31. "Vāsisthe" ? = 6515-18. "Vāsisthe" ? = 859-6. "Vāsistha-" ? = 9131, 32.</p> <hr/> <p><b>Yoga Vāsistha.</b> 16. 3, 4 = 4721-24. [According to Dr. Hall.]</p> <hr/> <p><b>Vedānta Sāra.</b> 158 = 6530, 31.</p> <hr/> <p><b>Sāṃkhya Kārikā.</b> 2 = 96. = 4214. 3 = 311, 2. 6 = 2927, 28. 7 = 5230, 31.</p>
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- 10 = 5732,33.  
= 596,6.  
11 = 5831,32.  
= 6316.  
13 = 6020,21.  
17 = 645,6.  
20 = 147,8.  
= 748,9.  
21 = 2425,26.  
25 = 7933,34.  
28 = 8336,37.  
29 = 8314,15.  
31 = 8526,27.  
39 = 9116,17.  
40 = 896.  
= 8912,13.  
= 9126.  
41 = 9121,22.  
45 = 10122.  
46 = 9410.  
48 = 9811,12.  
49 = 9725,26.  
50 = 9829,30.  
51 = 9920,21.  
52 = 10011,12.  
53 = 10020,21.  
61 = 10527,28.  
62 = 1066,7.  
64 = 10714,15.

[The order of the stanzas as used by Vijnānabhikṣu has a general correspondence with the natural order of the stanzas in the Kārikā.]

**Sāṃkhya Tattva Kāumudī.**  
Introd. to SK. 2 = 828,29.  
\*On SK. 27 = 842,3.

#### Sāṃkhya Sūtra.

1. 1 = 16330,31.  
1. 2 = 4119.  
1. 6 = 4115.  
1. 7 = 247.  
1. 12 = 1213.  
1. 16 = 4125.  
1. 19 = 77,8.  
= 289,10.  
1. 24 = 385.  
1. 55 = 1425.  
1. 56 = 2910.

1. 58 = 2428,29.  
1. 59 = 2912,13.  
1. 66 = 6227.  
= 631.  
1. 78 = 4032.  
1. 89 = 464.  
1. 92 = 11715.  
1. 99 = 6919.  
1. 104 = 4914.  
= 6331.  
1. 106 = 4932,33.  
1. 110 = 5725.  
1. 143 = 4924.  
1. 154 = 3112,13.  
= 7135.  
2. 1. = 1031.  
= 1436.  
2. 10 = 781.  
2. 12 = 3027.  
2. 21 = 7936.  
2. 34 = 14316.  
2. 35 = 717,18.  
2. 37 = 10312.  
3. 10 = 10014,15.  
3. 16 = 943.  
3. 20 = 9322.  
3. 23 = 1007.  
3. 24 = 2510a.  
= 979,10.  
3. 37 = 2510b.  
3. 38 = 9825.  
3. 56 = 10214,15.  
3. 57 = 10219,20.  
\*3. 58 = 1566.  
3. 65 = 1066.  
3. 74 = 14933,34.  
5. 1 = 594,35.  
5. 26 = 1277.  
= 12716,17.  
= 12818.  
5. 107 = 4522,23.  
5. 114 = 6322,23.  
= 1436,7.  
= 16024.  
5. 116 = 6621,22.  
5. 121 = 14514.  
6. 25 = 1539.  
6. 28 = 4334.  
6. 39 = 3929,30.  
= 586,7.  
6. 48 = 15724.

6. 52 = 15832.  
6. 55 = 15931,32.  
6. 63 = 683,4.  
6. 69 = 9011,12.  
6. 70 = 62,3.

#### Yoga Sūtra.

1. 2-4 = 8437,38.  
= 15322-24.  
1. 4 = 713.  
= 4335.  
= 14322.  
1. 6 = 8425.  
1. 26 = 337,38.  
1. 34 = 9612,13.  
2. 12, 13 = 2536,37.  
2. 13 = 2529,30.  
2. 15 = 824,25.  
= 1493,4.  
2. 16 = 621.  
2. 17 = 1410.  
2. 22 = 3312,13.  
= 7518,19.  
= 10410,11.  
2. 23, 24 = 1427,28.  
2. 24 = 2511.  
= 2520,21.  
2. 26 = 2616.  
= 10719,20.  
2. 28 = 2617,18.  
2. 29 = 9629,30.  
3. 9 = 10826,27.  
3. 37 = 1006,6.  
4. 2 = 6112,13.  
4. 3 = 1021,2.  
4. 17 (or 18) = 3920,21.  
4. 23 = 3532.

#### Vyāsa's Yoga Bhāṣya.

1. 7 = 4338.  
1. 52 = 733.  
2. 17 = 714,15.  
\*2. 20 = 496-9.  
3. 49 = 733.  
\*4. 18 = 3921,22.  
4. 22 = 496-9.

#### Nyāya Sūtra.

1. 1. 2 = 265,8.  
1. 1. 11 = 9014.

2. 1. 67 = 1275,6.  
3. 1. 25 = 2530,31.  
= 10634.

**Sarva Dargana Samgraha.**  
\*Page 16 end (ed. Bibl. Ind.)  
= 1516,17.

- Mahā Bhārata.**  
\*3. 14197 = 1649.  
\*3. 16763 = 1407.

(Bhagavad Gītā.)  
[Cited as a separate work]

2. 20 = 2734.  
2. 24 = 2320.  
2. 39 = 520.  
3. 27 = 214,15.  
3. 29 = 23,4.  
\*10. 21 = 7038.  
11. 32 = 16416.  
11. 40 = 11420.  
= 1593.  
13. 21 = 1412.  
= 2436,37.  
= 2523.  
13. 33 = 4440,41.  
16. 8 = 234.

- (Mokṣadharmas.)  
\*12. 6520 = 11133,34.  
\*12. 6647 = 11133,34.  
\*12. 6649 = 11210,11.  
12. 7663b = 315.  
\*12. 7664a = 316.  
\*12. 7751a = 2534.  
\*12. 7758 = 7915.  
\*12. 7763b = 2532.  
\*12. 7763 = 2533.  
\*12. 7852 = 3711.  
12. 7879 = 7421,22.  
12. 11198a = 34.  
12. 11307b = 2328.  
12. 11308a = 2324.  
\*12. 11409b = 514.  
\*12. 11410a = 515.  
12. 11419 = 3723,34.  
12. 11676a = 33.  
12. 12463 = 1077,8.  
\*12. 12464 = 1079,10.

12. 12681a = 3625.  
\*12. 13755b = 901.  
\*12. 13756a = 902.  
\*14. 761 = 1136,7.

**Manu.**

1. 16 = 9027,28.  
1. 17 = 13934,35.  
1. 27 = 13535,36.  
6. 76-78 = 1077-12.  
6. 78 = 11033,34.  
\*12. 8 = 8823,24.  
12. 9 = 14518,19.  
12. 105 = 457,8.  
12. 106 = 3511,12.

**Yājñavalkya's Dharma-  
śāstra.**

- \*3. 141 = 11622,23.

**Viṣṇu Purāṇa.**

- \*1. 2. 19 = 1294,5.  
1. 2. 20b, 21a = 323,4.  
\*1. 2. 20b, 21a = 6026,27.  
\*1. 2. 23 = 13519-22.  
1. 2. 33 = 3613,14.  
1. 2. 38 = 3224,25.  
1. 2. 43b, 44b = 3124,25.  
1. 4. 51 = 3611,12.  
1. 5. 5b = 378.  
1. 14. 35 = 5111,12.  
1. 17. 83 = 45,6.  
2. 7. 25b, 26a = 599,10.  
2. 7. 32 = 571,2.  
\*2. 8. 96 = 929.  
\*2. 13. 22b = 11116.  
\*2. 13. 30a = 11115.  
2. 13. 39 = 1138,9.  
2. 13. 95 = 2110,11.  
2. 13. 96 = 218,9.  
\*2. 13. 98, 99 = 14731-34.  
3. 18. 17 = 2114.  
3. 18. 103 = 11312-15.  
\*4. 2. 45b = 11533,34.  
4. 2. 45c = 11527,28.  
4. 2. 46 = 1166-9.  
\*6. 5. 55 = 1495,6.  
6. 5. 62 = 15022,23.

6. 7. 22 = 216,17.  
? = 693,4.

[See translation of SPrBh., p. 165,  
note.]

**Kūrma Purāṇa.**

[Iṅvara Gītā: See note to my translation of SPrBh., p. 22]

2. 2. 10 = 6416,17.  
2. 2. 12 = 106,6.  
= 14927,28.  
2. 2. 16, cf. 3629.  
2. 2. 20, 21 = 261-4.  
\*2. 2. 28 = 8512,13.  
2. 11. 6 = 228,9.  
4. 66 = 4729,30.  
12. 28 = 7532,33.  
? = 320,21.  
? = 3711.

**Garuḍa Purāṇa.**

- ? = 974-6.  
? = 1101-6.

**Padma Purāṇa.**

- ? = 412-32.  
? = 167,8,11.

**Bhāgavata Purāṇa.**

1. 8. 52 = 4210,11.  
\*3. 5. 29-31 = 7926-30.  
3. 7. 11 = 1538,4.  
3. 24. 36 = 16411,12.  
3. 26. 21 = 16234.  
11. 9. 2 = 11030,31.  
? = 3032-35.

**Matasya Purāṇa.**

- ? = 797.  
? = 1074,5.

**Mārkaṇḍeya Purāṇa.**

- \*10. 31 = 919,20.  
37. 38b = 3435.  
\*41. 18, 19 = 11220-23.  
\*45. 38 = 809.

**Līṅga Purāṇa.**

- ? = 2021.  
? = 3333,34.  
? = 3629.  
? = 6929,30.

<p><b>Vāyu Purāṇa.</b> 4. 25 = 797.</p> <hr/> <p><b>Sūrya Purāṇa.</b> ? = 1324, 25. ? = 1711, 12.</p> <hr/> <p><b>Nāradiya ?</b> [See translation of SPrBh., p. 249 note, and p. 248, note.] ? = 10524, 25. ? = 10810, 11.</p>	<p><b>Parācāra's Upapurāṇa</b> [Or Supplement to Viṣṇu Purāṇa]. ? = 39-12.</p> <hr/> <p><b>Rāmāyaṇa.</b> 3. 9. 32 = 1114.</p> <hr/> <p><b>Kumārasambhava.</b> 1. 53 = 14824, 25.</p> <hr/> <p><b>Çiçupālavadhā.</b> 2. 59 = 5118.</p>	<p><b>Pāṇini.</b> 5. 2. 91 = 7314.</p> <hr/> <p><b>Dhātupāṭha.</b> *15. 54 = 14116. = 16121.</p> <hr/> <p><b>Amarakoṣa.</b> 1. 1. 1. 9 = 1510. 1. 1. 4. 11 = 837. 1. 1. 4. 13 = 7223.</p> <hr/> <p><b>Çāṇvata.</b> 320 = 1463.</p>
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## QUOTATIONS NOT YET TRACED TO THEIR SOURCES.

<p>? = 122, 23. Cf. 3514. ? = 211. ? = 722, 23. Cf. 4336. ? = 1317, 18. ? = 2214, 15. ? = 2530. ? = 2625, 26. ? = 2718, 19. ? = 2736. ? = 2822, 23. ? = 306, 9. Cf. 15524. ? = 318. ? = 3514. Cf. 122. ? = 3717, 18. ? = 3736-38. ? = 3821, 22. ? = 4336, 37. Cf. 722, 23. ? = 4616, 17. ? = 6418, 19. ? = 6422, 23. ? = 6610, 11.</p>	<p>? = 7032, 33. ? = 7034, 35. ? = 7124. ? = 7211. ? = 736, 6. ? = 737, 8. ? = 7732. [See note to translation of 7723.] ? = 786, 9. ? = 819. ? = 8226, 27. ? = 9031, 32. ? = 915, 6. ? = 9727, 28. [Cf. Appendix III.] ? = 10224, 25. ? = 1067, 8. ? = 11022. ? = 11124, 25. ? = 11126, 27.</p>	<p>? = 11217, 18. ? = 11232, 23. ? = 12110, 11. ? = 12124. ? = 1263. ? = 12729, 30. ? = 12813. ? = 12833, 34. ? = 1291, 2. ? = 13127-29. ? = 1329. ? = 13210. ? = 13220a. ? = 13220b. ? = 13423. ? = 14115. ? = 14922-25. ? = 15325, 26. ? = 15524. Cf. 30. ? = 15810. ? = 16122-25.</p>
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